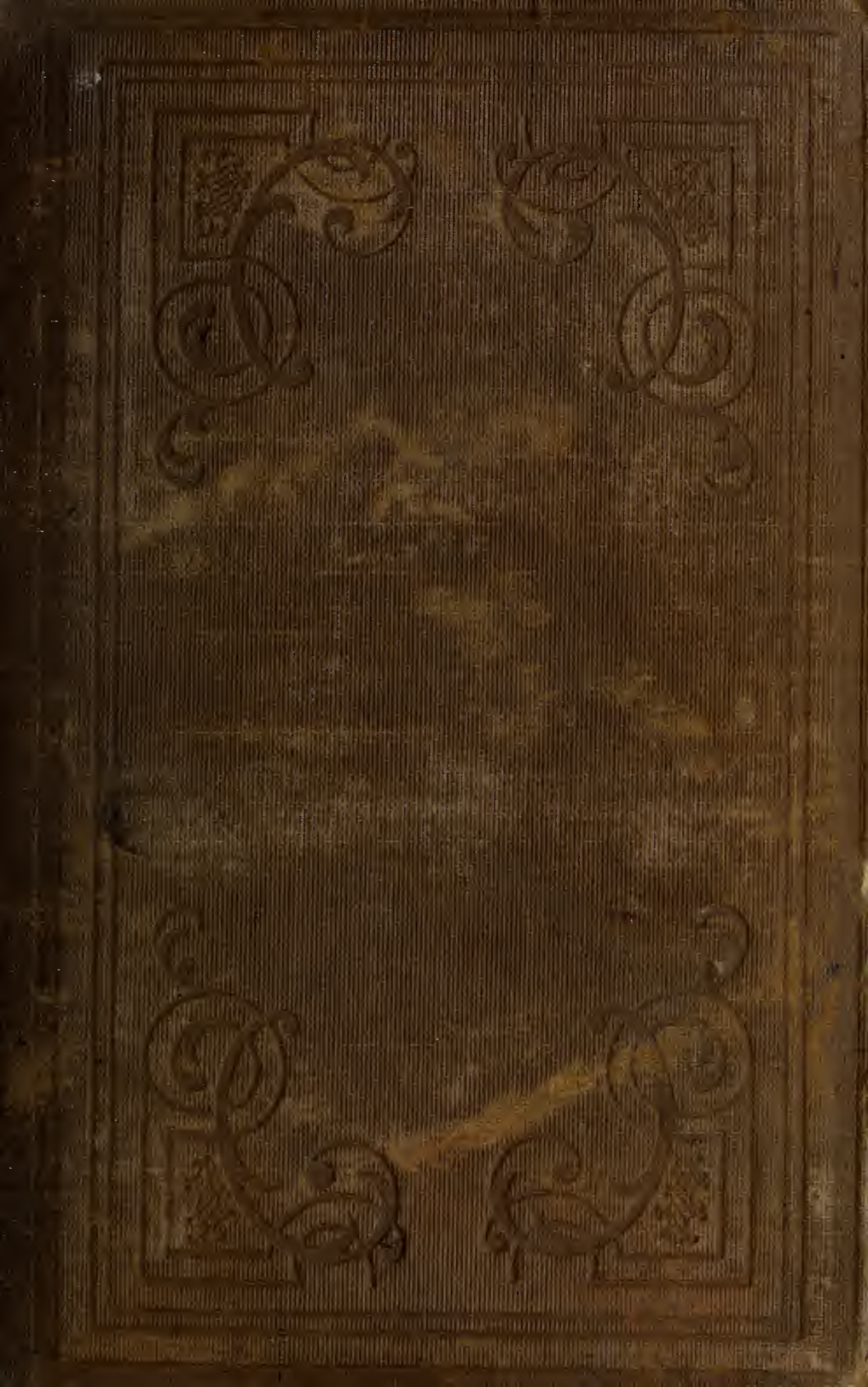

LEI

FAIRFAX

HANDLE CA

No Book shall
without

Class BX5995
Book G85S8
1854

Memoir

OF

ALEXANDER VIETS GRISWOLD

MEMOIR

OF

ALEXANDER VIETS GRISWOLD,

BISHOP OF THE PROT. EPIS. CHURCH IN THE EASTERN DIOCESE.

BY REV. JOHN S. STONE, D.D.

ABRIDGED BY REV. DUDLEY A. TYNG.

New-York:

PROTESTANT EPISCOPAL SOCIETY FOR THE PROMOTION OF EVANGELICAL KNOWLEDGE,

11 BIBLE HOUSE, ASTOR PLACE.

1854.

BX5995
S85S8
1854

404426
'30

CONTENTS.

CHAPTER I.

PAGE

THE BISHOP'S ANCESTRY, PARENTAGE, AND BIRTH, ... 11

CHAPTER II.

THE BISHOP'S CHILDHOOD AND YOUTH, ... 16

CHAPTER III.

FROM THE BISHOP'S MARRIAGE TO HIS ORDINATION AS PRESBYTER, ... 29

CHAPTER IV.

FROM THE BISHOP'S ORDINATION TO THE CLOSE OF HIS MINISTRY IN CONNECTICUT, ... 41

CHAPTER V.

FROM THE BISHOP'S SETTLEMENT IN BRISTOL TO HIS CONSECRATION, ... 62

CHAPTER VI.

ACCOUNT OF THE ORGANIZATION OF THE EASTERN DIOCESE, AND OF THE ELECTION AND CONSECRATION OF BISHOP GRISWOLD, . 83

CHAPTER VII.

PAGE
EARLY EVENTS IN THE EPISCOPATE OF BISHOP GRISWOLD, . . 98

CHAPTER VIII.

BRIEF NOTICES OF THE EASTERN DIOCESE, AND OF INCIDENTS IN THE LIFE OF ITS BISHOP, AS CONNECTED THEREWITH. — FIRST CALL TO SALEM, ... 116

CHAPTER IX.

EXTRACTS, ETC., FROM PRIVATE JOURNALS, AND FROM PRIVATE LETTERS, DURING THE EPISCOPATE OF BISHOP GRISWOLD, . 201

CHAPTER X.

PAROCHIAL LIFE OF BISHOP GRISWOLD, AFTER THE YEAR 1812, . 218

CHAPTER XI.

DOMESTIC LIFE AND CHARACTER OF BISHOP GRISWOLD, . 224

APPENDIX, ... 249

PREFACE.

More than eleven years have passed away since the revered subject of these memoirs was taken to his reward. Doubtless his translation was hailed with joy by many redeemed souls who, during his long life of much and holy ministration of the gospel of Christ, had by him been brought to the knowledge of the Saviour, and had anticipated their teacher in their entrance into rest. Since that time many more of the seals of his ministry below have fallen asleep in Jesus, and become his "crown of rejoicing." Many others, doubtless, who differed from and opposed him while on earth, now see eye to eye, and in sweetest fellowship walk with him in the green pastures of a Saviour's love. A dim reflection of this is to be seen in the Church below. While he lived, even his meek and holy character could not shield him from aspersion. But now that he is removed from that arena where he was so valiant for the truth, and made his divine commission manifest by "speaking" it "in love," the bitterness of party strife has died away, and all are ready to unite in applying to him the testimony of the Holy Spirit in reference to Barnabas, "he was a good man, and full of the Holy Ghost and of faith." And as the results of his work become apparent, and a better appreciation is gained of the difficulties with which he had to struggle, and of the wisdom, and patience, and gentleness, and perseverance by which he overcame them, there is like unanimity in the conviction that "a great man has fallen in Israel." Indeed, so much is this the case—so much has it become the habit

with men of all opinions and parties to speak in praise of Bishop Griswold, that there is great danger of our losing sight, in the glory of his name, of the principles with which, during life-time, that name was associated, and for which its owner was willing to endure reproach and persecution. If there be, as, indeed, there ever must be, a connection between principles and character, views of truth and works of duty—if it be true that the latter are an index of the value of the former, and that "by their fruits we may know," not only individuals, but the systems which they illustrate, then it becomes important for us to know the system which moulded the character and governed the work of him "whose praise is in all the churches." Without this, the lessons of experience are lost, and biography ceases to be a vehicle of instruction. When we speak in admiration of Bishop Griswold's eminent religious character, let us be sure that we understand that evangelical view of the plan of salvation which produced that character in him, and may, with God's blessing, produce it in us likewise. When we praise God for the great success of his pastoral labors, let us ascertain and imitate the means by which success was secured, and forget not those meetings for prayer and exhortation for which he was so severely assailed, which he so successfully vindicated, and which, through the goodness of God, were visited with true revivals of religion, the like of which have perhaps never been seen in our Church. When we contemplate the results of his long exercise of the Apostolic office in a region so thoroughly and vehemently anti-Episcopal, and see, grown out of what was once under his care, five dioceses, each with its Bishop, and with an aggregate of 161 clergy and 11,378 communicants, let us call up to mind also his personal meekness and official moderation, his abhorrence of every thing that savored of Episcopal assumption and his thorough respect and observance of the rights of both his clergy and laity. His work is but the monument of what he was. And he was, spiritually, what those views of the Gospel and the Church which, under guidance of the Spirit of God, he had gathered out of the Holy Scriptures, had made him. The melancholy events which have taken place in the Protestant Episcopal Church since his decease make it all

the more necessary to keep these things in remembrance. The seeds of Tractarian error, which, wafted from Oxford, had already, to his great distress, begun to germinate in the Episcopal Church in England and this country, have since then developed into an abundant harvest, and the gathering of its fruits into the garners of Popery has largely begun. His watchful and discriminating mind foresaw and predicted this result from the very first, and the latest years of his life abounded with efforts to bring the Church to a clearer understanding and deeper appreciation of the principles of the Reformation. If these eleven years of development have taught any thing, they have taught that the safety of our Church and her usefulness in the great work of man's salvation depend upon her firm maintenance of those evangelical principles and practices of which Bishop Griswold was so clear and consistent an expounder. Nothing could bring the system of evangelical religion more vividly before the mind, invest it with greater charms, and, at the same time, repel the aspersion so perseveringly made by Tractarian writers, that it is inconsistent with any hearty zeal for the distinctive features of the Episcopal Church, than the life and character of one who so clearly understood it, so zealously maintained it, was so bright an example of its power in the production of holiness, and at the same time so intelligent and firm an advocate of the discipline and ritual of that Church whose highest office he so long honorably and wisely administered. To enable him, being dead, yet to speak, and to do justice to his memory by more widely diffusing that impression of his worth which is cherished by those who personally knew him, or have read his Memoir as originally published, are the motives which led to the preparing and publishing of this abridgment. All has been left out that could be without injustice to him, and yet enough has been retained to show that the Episcopal Church, like the Patriarchal, has "entertained angels unawares." Pains have been taken to render the omissions as little as possible apparent in abruptness of transition, and the very few instances in which it has been necessary to do more than modify the construction of a sentence, or throw in a connecting word, are indicated by brackets. In conclusion, the writer would only invoke

the reader to join with him in fervent prayer that we may both be enabled to follow the revered subject of this memoir as he followed Christ, and that God would raise up many like-minded "to feed the Church of God, over which the Holy Ghost may make them overseers."

D. A. T.

PHILADELPHIA, *August* 31, 1854.

MEMOIR OF BISHOP GRISWOLD.

CHAPTER I.

THE BISHOP'S ANCESTRY, PARENTAGE, AND BIRTH.

To keep alive after death the memory and influence of a great man is not necessarily the most beneficent office of the biographer. Nor is this office always found in the work of transmitting to posterity the character and actions of even a good man. It is only when, to the qualities which mark the good is added somewhat of the attributes which constitute the great man also, gone to his dwelling among those dead who are yet alive, that biography has before it its richest field, and finds within its reach treasures with which it may most largely bless mankind.

That the subject of the following memoir was preëminently a good man, vast multitudes of the dead, and perhaps vaster multitudes of the living, have long and well known. That he was also in important respects a truly great man, great not only *in* his goodness, but also *independently* of it, many, both of the dead and of the living, have already felt, and many more, it is believed, of those who survive him will feel, if the attempt now made to transmit his memory to posterity should succeed in doing simple justice to its subject.

To the members of the Protestant Episcopal Church in

these United States, the life of Bishop Griswold can hardly prove otherwise than a matter of peculiar interest. Born many years anterior to the date of our ecclesiastical origin, at a time when, under our colonial existence, the elements of our present organization and growth lay but in their embryo forms, his life measures the whole course of our Church History, and runs back beyond the opening of that History into those days of simple manners and habits, of pure faith and practice, out of which, as from a fresh and copious fountain, have flowed the now swelling streams both of our national and of our ecclesiastical being. Originating in such an age as that which has been named, and living through such a period as that which has succeeded, Bishop Griswold for near half a century filled, in its various grades, the ministry of our Church, for more than thirty years held Episcopal supervision over one of the largest of its integral portions, and in all the stations which he occupied acted his part with singular wisdom and fidelity, and has left behind him an enduring monument both of rare abilities and of uncommon excellence.

This, however, is not the place for his eulogy. Let that be found chiefly in a simple record of what he was and of what he did.

Something of this record we have, as written by himself, and the insight thus furnished into his own character and history will greatly facilitate the labors of him who has undertaken to make the record fuller and more complete. His auto-biography reaches from the period of his birth to that of his consecration, and had not his modesty led him into far too great brevity, it should be here given entire, as the best possible history of that portion of his life. Brief as it is, however, it will enrich and give its chief value to the somewhat fuller narrative of that portion which will be attempted. I know not that I can better introduce the whole story of his life than in the words with which this

precious fragment opens. They are characteristic of the man, and will put into our hands a light which we shall do well to carry with us, as we trace his opening way from infancy to age. He says:

"When one so great and so wise as Solomon, on reviewing the scenes of his past life, has pronounced upon them, 'vanity of vanities,' what can there be worth recording among the things which occupy the hours of ordinary men? When one writes memoirs of himself, it is natural to suppose that he is actuated by vanity, contemptible as the trifles which he relates. Pliny judges those to be happy who do things worthy to be written, or write things worthy to be read. To neither of these merits does the present writer make any claim. And yet, knowledge of mankind is useful; and not only the wisdom of the wise, but also the errors of the simple, may do good from the record in which they lie. In the life of almost every man, however low or humble his state, however obscure or private his station, are things which, could they be known, would be useful, and, were they well told, would be entertaining to the living. And when one has little to say of himself, which is not rather to his shame than to his praise, vain-glory is less likely to be his motive, and although in the lives of most men there are few things generally interesting, yet there are few, if there be any, so obscure, that their biography would be uninteresting to every survivor. The child must be gratified in having on record the chief incidents of a parent's life. Friends, too, and acquaintance, must be pleased with a memorial of transactions, in which themselves or their progenitors have been concerned. Such notices are of use, and should be encouraged for the sake of preserving a knowledge of family connections and genealogies. And who knows of what use they may be in the annals or even history of any country?

"It may, indeed, be profitable to write some account of one's own life, even if it serve no other purpose than to remind or convince us of our unworthiness, and of how little profit to ourselves and to the world that life has been. There are probably few who would not be humbled by an impartial review of what they have been, of what they have done, and of what they have left undone. In truth, however, the 'longing after immortality,' the desire to be remembered after death, so natural to us all, should be cherished, were it but for the effect it has in stimulating us to do what is worthy to be remembered and to be followed. It is said to have been the practice of the ancient Egyptians, when one died, to institute a solemn trial of his character, and to pronounce upon it such sentence as in his life he had merited. To such a trial in public estimation is every character subject, and the looking forward to it is, to every well-ordered mind, a strong incentive to good and worthy actions.

"Some written account of a clergyman's life should be preserved, that the history of the Church may not be lost."

One short paragraph comprises all that the Bishop has told us of his ancestry:

"I was born," he says, "April 22d, 1766, in Simsbury, county of Hartford and State of Connecticut, and was named Alexander Viets, after my mother's grandfather, who was a physician from Germany. My parents on both sides were respectable, and considered wealthy in a town where few, if any, were possessed of larger estates. My father, Elisha Griswold, was from the Windsor branch of a numerous family, the descendants of Matthew Griswold, who came from England in the year 1630. My mother, Eunice, was the daughter of John and Lois Viets."

His mother's brother, the Rev. Roger Viets, was a clergy-

man of the Church of England, and had charge of the Parish church of Simsbury, until the close of the revolutionary war. To him was Bishop Griswold more indebted than to any other person, his mother perhaps excepted, for his early religious impressions, and his early literary culture. Of his mother the Bishop writes thus:

"My case so far resembled that of Timothy, that my mother's name was *Eunice*, and my grandmother's *Lois*, and that from both of them I received much early religious instruction. By their teaching, 'from a child I have known the Holy Scriptures, which were able (had I rightly used the knowledge) to make me wise unto salvation.' To the care of my mother, especially, instilling into my tender mind sentiments of piety, with the knowledge of Christ and the duty of prayer, I was much indebted. Through life I have sinned much, and in every thing have come short of what should have been my improvement from such advantages; yet, through the Lord's merciful goodness, the fear of God, the love of his name and a faith in Christ have never been wholly lost."

A noble record, this, to be added to the many which have been already made, of the value of a mother's early influence over the religious character of her children.

CHAPTER II.

THE BISHOP'S CHILDHOOD AND YOUTH.

From early infancy he was remarkable for quick intelligence, an amiable disposition, and a ready apprehension of religious truth. Schools were not then, as now, to be found in the neighborhood of every Connecticut man's door. But his mother, a woman of remarkable intelligence, abundantly supplied their place, and was herself the early and the efficient tutoress of her own children. One of her granddaughters remarks:

"I have often heard her say, that Alexander could read fluently at *three years of age*, which at that time was very remarkable, as few children then learned to read before seven or eight.

"At a very early age he distinguished himself above the other children, by his love and clear comprehension of the Holy Scriptures. His mother was in the habit of instructing her children every Sunday evening in the Church Catechism, in which exercise he was remarkable for the readiness of his replies, when questioned as to the meaning of any of its parts.

"His mother, whom, in *person*, he strongly resembled, was a woman of uncommon energy, dignity, and decision of

character. Though a fond mother and grandmother, she was yet a strict disciplinarian. Well do I remember the deep awe and veneration which filled our minds whenever she entered the room where we were. All noisy play instantly ceased, and we listened in most respectful silence to every word that fell from her lips; while any word or even look of disapprobation which we chanced to receive sank deep into our hearts, and was remembered for years; for well knew we that it was not given without cause.

"Next to the religious education of her children, she considered early habits of persevering industry as of the greatest importance. All her children were accordingly kept constantly employed at an age when most children are considered too young to be capable of any employment. As early as five, they assisted in various little labors of the farm, and when not otherwise employed were occupied in knitting." "It was interesting to me," she remarks, "to learn that the habits of unwearied and persevering industry which so distinguished my uncle throughout his whole after life, had so *early* though so humble an origin." His mother rightly estimated the importance to their future years of early forming her children to habits of industry. The *boy* who knit "bone-lace" at five years of age, because his mother taught him that it was *a duty* to be always doing something useful in moments which must otherwise run to waste, or perhaps be filled with mischief, was a worthy predecessor to the *Bishop* who afterwards, with unmatched industry, bore, for more than thirty years, "the care of all the churches" scattered over a diocese wide enough for a kingdom.

What little, in his auto-biography, the Bishop says of this early period of his life, is contained in the following paragraphs:

"I recollect nothing in my childhood and youth more re-

markable than the rapidity with which I learned the lessons given me. When about four or five years old, I remember being often required to read before strangers, who, at that day, viewed my forwardness as a great wonderment. In about three days after the Greek grammar was first put into my hands, I had, without any other teaching, written in Greek characters the first chapter in John's Gospel, interlined with a literal and verbal translation into Latin. The facility with which I obtained a knowledge of the Greek language much surprised my teacher.

"They who are now young cannot easily imagine how scanty were then the facilities for obtaining knowledge compared with the advantages of the present age. And yet there was then, perhaps, as great a proportion of learned men as there is now. The labor of overcoming difficulties stimulates, and indeed strengthens, the mind. Literature and reading are far more general now than then, especially with children and females, who, by the wonderful inventions of labor-saving machinery, are in a great degree relieved from mere manual labor. But the reading of the present age is comparatively of a lighter sort; and if more extensive, is also more superficial. My want of means and opportunities for a more enlarged acquisition of knowledge has, through life, been a source of regret; though this perhaps arises from pride or self-will; for I have had much reason for believing that an overruling Providence has controlled the events of my life. In a remarkable manner has an unseen hand frustrated my own plans, designs, and favorite pursuits, leading me by a way which I had not foreseen, to a course of life, less, it may be, to my honor in this world, yet more to my usefulness; and more, as I humbly hope, to the securing of 'glory, honor, and immortality' in a world far better than this. My love of general literature in early life was, I fear, a fault, as it diverted my attention from things more necessary and more profitable. When a

child, I preferred a book to any sports, or play ; and after laboring hard through the day, study was more agreeable than sleep through the greater part of the night. Had my circumstances been such as to indulge this propensity, I might, it is not unlikely, have obtained some celebrity ; but my life would probably have been still less useful to the world than it has been. For, how many learned men are there whose learning is of little use except that of self-gratification? Indeed, in many cases, the learning of men renders them less useful to society than others whose attainments are yet far more limited. Hours unnumbered are devoted to reading for mere pleasure which might be occupied in labors far more useful to mankind."

Perhaps not once in an age, if ever, are we presented with an instance of earlier and more indomitable love of learning than that which was exhibited in the childish subject of these pages. This love seemed an inborn passion, which no difficulties could restrain—a connatural flame which no waters of adverse circumstances could quench. In after life he was remarkable for his habit of silence, even at times when he might have been expected to engage in conversation. The secret of this seems to have been, and such is the impression of the eldest survivors of the family with whom I have had the pleasure of conversation, that his early passion for books, fanned by his mother's influence both in her occasional teachings and in her daily conversation, led him into the habit of spending those moments in reading which his companions consumed in the noisy frolics of their sports. He was, even in childhood, too entirely absorbed in the inward workings of his own mind, and in feeding his insatiable appetite for knowledge, ever to acquire the art of playing with words at small talk. The master passion of his childhood, as of his riper years, made him a devotee to books, and his devotion to books made him taciturn. It

was as natural for him when not at work to have a book in his hand as it was for other boys to break away from their work to their play. The very difficulties which he had to encounter in gratifying his fondness for reading, doubtless helped to confirm through life this early habit of silence while others were engaged in conversation. This habit did not proceed, as we shall hereafter see, from any inability to muster words wherewith to furnish ready-made and handsome clothing for his thoughts. In short, my inquiries amidst the scenes of his childish days have satisfied me that, while he was a bright and beautiful boy of exceedingly quick parts, of sweetly amiable temper, and of merely cultivated habits of taciturnity, he could then, as well as in subsequent life, whenever he chose to do so, talk like a book, and let his words flow like "the running brook;" and was early remarkable for the power of saying pithy and striking, and even sharp and witty things.

The period during which he continued under his mother's more special training extended to the close of his tenth year, covering thus the most important ten years, so far as the formation of character is concerned, in the life of every man. During even this period, however, he enjoyed something of the advantages of his uncle's care.

"There was," says the auto-biography, "one circumstance of my life which I would ever think and speak of with thankfulness to God. About the time of my birth, the Rev. Roger Viets, my mother's brother, returned from England in Priest's orders, and took charge of the parish in which I lived. For several years, he was an inmate in my father's family, and for most of the time, till my twentieth year, I lived with him. He was an excellent scholar, with a rare talent for communicating knowledge to others. From my childhood, he had a strong partiality for me, and was at great pains to instruct me in everything which he supposed

might be useful to me through life, especially in classical knowledge. Even when laboring in the field, (for in those days country clergymen thought it no disgrace or departure from duty to labor, as did St. Paul, for their own temporal support,) when laboring in the field together, as we did for hundreds of days, he would still continue his instructions." And, as the Bishop has often told his worthy companion, who now survives him in her widowhood, many are the Latin lessons which he has studied by taking his book from his pocket and poring over its contents while "riding horse" for his ploughman uncle.

I have remarked that till he was ten years old he remained under his mother's care. Afterwards, at his uncle's special request, he was allowed to reside with him, and prosecute his studies under his more immediate eye.

Mr. Viets, as a fine scholar, had indulged his taste in collecting one of the largest and best-selected libraries then known in those parts. He was also keeper of the parish library, a collection of considerable value, which seems to have been made when the parish was first organized, and endowed by the zeal and liberality of Mr. Crozier, and the gentlemen of Boston and Newport. Of both these libraries young Alexander had the unrestricted use so long as his uncle remained in the States; and among their rich contents gratified his love of reading whenever he had a moment's leisure from either labor or the studies of the school.

What the earliest tastes of young Griswold were, so far as his love of books sought favorite indulgence, may be seen from the following, which I take, in substance, from the account of his niece:

"Works of *imagination* seem to have been his favorite reading at that age. He was extremely fond of plays, particularly those of Shakspeare. The *acting* of plays was then an occasional chosen amusement with the children of the

neighborhood; and at the early age of *seven* Alexander performed the part of page in 'Fair Rosamond,' to the great admiration of all the spectators. When older, he still retained a fondness for these juvenile exhibitions; and at the age of fifteen acted the part of Zanga, in Dr. Young's Revenge. His performance was so striking as to call forth bursts of applause from his audience, which consisted of the greater part of the inhabitants of Simsbury. Many years since that time, I have heard the aged people of the neighborhood speak of that performance as surpassing any thing of the kind which they had ever witnessed; especially in 'the death-scene,' as they called it. 'No actor in the American company,' (the name of a dramatic corps at that time performing in Hartford,) said they, 'could compare with him.'"

This, to such as have known Bishop Griswold only as a Bishop, will be a new and doubtless an unexpected aspect of his early character, tastes, and capabilities. That the boy, who afterward grew up into the peculiarly grave, chastened, and holy man of God, should have had such an early fondness for the drama, and have been able to electrify even a country audience by the force of his acting, has been even to the present writer a matter of surprise; although I have long been aware of the deep love of poetry, and of the deep and true power of sentiment which lay concealed, even till old age, among the rudiments of his rich nature, and which were kept hidden there by the restraints of high and holy principle.

Nevertheless, we shall err if we suppose that the trait in his character now in view was ever allowed to exert much influence over the main course of his pursuits, or to interfere injuriously with the serious and religious purposes and convictions of his early days. For it is of this very period

of his life, between seven and fifteen, that he speaks in the following interesting paragraphs of the auto-biography:

"I have had, from a child, a belief and trust in God's overruling providence, which orders every thing for the best, and makes 'all things work together for good to them that love him.' Of this belief and trust I am far from boasting: for in truth and with shame I acknowledge that I have in many things erred and strayed from his righteous ways; yea, a thousand times have I wondered that blessings unnumbered should be continued to a creature so ungrateful and so unworthy. It was through his blessing that I was enabled to gain knowledge, in almost any branch which I pursued, with more than ordinary rapidity; and while I (vainly perhaps) felt a confidence that when, as for some years I expected, I should become a student at Yale College, none would go before me, it was He who designed for me what I now believe to be better things."

Again:

"I had an early experience of the comforts of religious hope, how well founded it is not necessary now to inquire. At the age of about ten years," (probably just before he went to live with his uncle Viets,) "I was reduced by distressing sickness to the verge of the grave, and for several hours was supposed to be dying. Never can I forget with what lively hope and joy unspeakable, amidst great bodily sufferings, I looked forward to the blessedness of the heavenly state. Should it please the Lord at the time, now near at hand, when I shall be at the point to die, to vouchsafe me the like peace and joy in believing, how could I worthily magnify his name! Had I then died, it would not probably by any one now living be remembered or known that such a person ever existed. So soon are we forgotten

here! But 'the righteous shall be had in everlasting remembrance.' Whether it had been better for me to have died then, God only knows. He had, it seems, a work for me to do. While parental affection, with distressing anxiety, was watching for the last breath, an ulcer broke within, and from that time I gradually recovered. Several times since has my life been very providentially preserved; and in two instances especially, seemingly almost by miracle, have I been rescued from death. A life so preserved should have been more faithfully devoted to him who gave it."

During the period of his residence with his uncle occurred the struggle of the colonies for independence. In this war his uncle, in common with many of the clergy of the Church of England, had resolved to remain neutral. At its successful close the question was to be decided, What would become of those clergy of the English Church who had not favored the Revolution, and whose principles and tastes were not such as to relish its result? The decision of this question bore directly on the case of Mr. Viets; and the step by which he decided it led to the early marriage and almost to the self-expatriation of his nephew from the land of his birth.

"After the conclusion of the peace," (continues the autobiography,) "when the British government had acknowledged the independence of these United States, the salaries which our clergy had received from England were discontinued, and as they had depended chiefly on that missionary aid for the support of their families, they were now suddenly left almost destitute. Their parishioners indeed soon began to make provision for their relief; but it was not adequate to the sustaining of even their accustomed humble style of living. Under these circumstances, in compassion of their wants, and in consideration of their fidelity, the Propaga-

tion Society offered to continue and even to increase their stipends on condition of their removing into the British dominions, where parishes were assigned them. My uncle, after several months of deliberation, consented, as did several others, to make the change. His great partiality for me made him very unwilling to leave me behind; and he accordingly urged me much, and most kindly, to accompany him. Such a change on my part, requiring me to leave my native land for a foreign province, and to abandon the pleasant and fertile valleys of Connecticut for a new settlement in so cold and unpromising a country as Nova Scotia, was to me disagreeable, and seemed also unwise. Still, such was my great regard for my uncle that I finally consented to accompany him, and to share his fortunes as I had shared his favor. But here a difficulty arose. I was, even at that early age, engaged in affection to the daughter of one of my neighbors, whose name was Elizabeth Mitchelson. Separation was to us both a painful thought. Yet we were too young to be married, as I was but little past nineteen, and she more than two years younger than myself. Nevertheless, it was finally agreed that I should wholly relinquish my purpose of entering college, that we should be married, and that both should accompany my uncle's family to Digby, the place of his expected settlement in Nova Scotia. Our marriage accordingly took place the latter part of the year 1785."

Well might he say in subsequent life, "In a remarkable manner has an unseen hand frustrated my own plans and designs." This very marriage, which was intended to insure, proved the occasion of preventing his contemplated removal from the States. His account continues:

"In 1786, my uncle visited and passed the summer in his new parish; returning in the autumn to Connecticut

While he was absent I lived in his family, and had charge of his temporal affairs. The next year he removed to Nova Scotia with his family, and one of my sisters, then quite young, accompanied them. But, in the mean time, my wife's parents had made inquiries respecting Digby and its climate; the result of which was such unfavorable views of the country that they were unwilling their daughter should go thither. Their opposition was so serious that I finally yielded to their feelings and remained behind.

"Thus, a second time, was frustrated my plan of life. My early marriage, however imprudent in itself it may seem, was undoubtedly, in the hand of Providence, the occasion of preventing my settlement in a foreign and unpleasant land. What, in the event of my purposed removal, would have been my life and fortune, and whether I should have been more or less useful in the world, God only knows. I view the circumstance just recorded as a happy event, and desire to be duly thankful that my removal was prevented."

The period of youth, now closed, was to him one of severe discipline amidst rugged toils both of body and of mind; and, what is perhaps of more importance, this discipline came amidst the daily influences of stern virtue and lofty principle in others, put continually to the proof under the pressure and the scrutiny of one of the most thoroughly energizing conflicts that have ever acted on the characters of either individuals or communities. Trained in such a school, his whole constitution, both of body and of mind, became remarkably hardy, inured to labor and to suffering, and capable of any effort and of any endurance to which, in the vicissitudes of coming life, he might be called; while, at the same time, his character became a rare combination of incorruptible honesty, inflexible integrity, and immovable firmness, with the most unaffected modesty, the most inarti-

ficial simplicity, and the most unblemished purity. Some, indeed, have supposed that there was in his nature a yielding amiableness incompatible with firmness and decison. But such did not know him. He was, it is true, most amiable in his disposition; and within certain limits, and on questions of mere expediency or personal convenience, yielding perhaps even to a fault. But on questions of principle, conscience, duty, no man was ever more decided or more firm than he. On any such question, whoever attempted to influence, to move, to change him, found in him a Dentatus, with his back against the rock of his own convictions, incapable of retreat, and ready to sell his life dearly in defence of truth and right.

Of his attainments in knowledge during the first nineteen years of his life, it is difficult to speak with precision. And yet we can not but think highly of them, if we reflect that, while laboring in agricultural pursuits with others of his age and family, and for as many hours as they, he had, at the time of his unexpectedly early marriage, qualified himself for entering the Senior class of Yale College, and in addition to all this, read almost every volume in the valuable library of his uncle Viets! What results in scholarship would not such a mind, with such indomitable habits of industry, have achieved had his whole time been devoted to the gratification of his one insatiable desire!

Of his religious character at this period, it will be sufficient to say, that in its elements it was distinctly formed and deeply fixed; and that, although it waited those fuller developments which it was to receive from God's special dealings with him, yet there could be no mistaking the main direction which it had assumed. His bias toward the ministry was early; all his studies, as he advanced in life, were more and more exclusively drawn that way; and although, as we shall see, there was a period during which all immediate views to the ministry were abandoned, yet even then

his reading was such as to increase his stock of qualifications for the sacred office.

Hitherto we have seen him only as an object of peculiarly tender affection, ever watchful care, and well-applied private instruction, from the natural friends and guardians of his youth, especially from his kind and devoted uncle. Hereafter, we are to see him cast alone, as it were, on the world, with naught but Providence for his guide, and his own energies as his stimulus; left at a very early age in the care of a growing family, to buffet the stormy waves of life, and to struggle both for subsistence and for usefulness against difficulties such as rarely beset youthful enterprise.

CHAPTER III.

FROM THE BISHOP'S MARRIAGE TO HIS ORDINATION AS PRESBYTER.

Of this portion of Mr. Griswold's life I have been able to obtain few notices, other than those which he has himself left in the auto-biography. His account of this period thus opens:

"After my uncle's final removal in 1787, I was for some time undecided what course to follow. Some years previous, I had considered myself as designed for the Christian ministry. But now, having no longer his aid and his library, I relinquished, for several years, the thought of applying for holy orders; and for some time deliberated with myself and consulted with my friends on the question, what course of life I should pursue. They recommended the study of the law. I remember that when a lad, my companions used familiarly to call me '*the lawyer;*' from a habit, which I then had, of arguing and disputing on various questions and subjects. With the recommendation of my friends, therefore, I so far complied as to read law, some part of my time, for two or three years; not, however, with the design of applying for admission to the bar, but partly from a liking to the study, and chiefly with a view of qualifying myself for any business of a public nature to which I might, not improbably, be called. To such, indeed, I soon began to be

called; and even had some flattering prospects of rising in public estimation."

Distinguished in the law, in the highest and best sense, he undoubtedly might have become; for few minds have powers better adapted, whether to the study of legal science or to the practice of the legal art, than his own. The chief, indeed the only peculiarities which kept him so long from popular notice and from immediate influence in the Church, (his native modesty and his acquired taciturnity,) would at least have so far yielded, under the keener excitements, the closer attrition, and the greater freedom of the courts, as to have left no barriers in his way to any legal eminence on which he might have fixed his eye; while his ready wit, his playful fancy, his power at pungent satire and rebuke, his uncommonly quick and keen perceptions, and his unquestionably profound and accurate judgment (qualities, several of which, as a minister of Christ, he kept so effectually under the stern and holy restraints of a religious conscience, that but few were even aware of their existence in his character) would naturally have come out into distinct and full activity, and insured success to his highest aspirations. But God designed better things than these for his Church; and we may add, even higher things than these for his servant.

Inducements of another kind also presented themselves.

"Observing," he says, "with what eagerness almost all were in pursuit of wealth, how much influence the rich had in society, and indeed how much, if rightly used, riches might add to the comfort and happiness of life, and to the means of doing good, I had some serious thoughts of devoting my efforts to the acquisition of wealth; not doubting that, with my habits of economy and patient industry, I should probably succeed. These thoughts, however, held my mind but for a short period; for I had, even thus early,

conceived an indifference to wealth beyond what either religion or true philosophy requires. Wealth is certainly a great blessing, in so far as it gives us the means of doing much good both for ourselves and for others. To despise it is to despise or be indifferent to the good which it might be the means of doing. A Christian is in duty bound to be industrious and frugal; and should endeavor to acquire more than he needs, if for no other purpose, 'that he may have to give to him that needeth.'

"The cultivation of literature was, in truth, what I most desired. But to the indulgence of this early and strong passion of my mind, the wants of an increasing family for the time presented an insurmountable obstacle, and constrained me for a few years to devote a large part of my time to the cultivation of a small farm, which then and for many years afterward belonged to me.

"During these years of indecision, however, reading was not neglected, nor was I uninterested or wholly unoccupied in the affairs of religion and the Church. I became a communicant at the age of twenty, and was confirmed, with many others, on occasion of Bishop Seabury's first visit to our parish. In the affairs of this parish I was much consulted, and not a little engaged. My knowledge of music and practice of Psalmody, as there were then very few organs in the country, made me of use both in teaching and in leading the choir. When the parish was vacant, and when its minister was absent, I assisted in the other services, and finally, being urged to speak on other occasions, my friends began to think that the weakness of my voice was not a good reason for relinquishing my early purpose of taking orders."

What the "reading," which he, with characteristic modesty, simply says, "was not neglected," cost him, few have ever known. "The events of his life," says his son-in-law, Dr.

Tyng, "had been a discipline in very narrow circumstances, and the influence of this he carried through the whole of his succeeding years. His early marriage and his condition as a working farmer, rendered his education a series of difficulties. He has told us, that when he was attempting to prepare himself for the ministry, he was obliged to labor all the day on his farm, and, not being able to afford himself adequate lights, he was in the habit of stretching himself on the hearth, with his books before him, and by the light of pine-knots, as they blazed in the chimney corner, pursuing his studies for hours after his wife and children were asleep!"

"His early ardor for information," adds Dr. Tyng, "followed him to the very close of life. He was always a hard student, and one of the most perfect and varied scholars with whom I have ever been acquainted. His peculiar diffidence and silence rendered it difficult to draw from him his stores of learning, but I could never consult him on any question, in any branch of study, without finding him perfectly acquainted with it. In languages and in history, as well as in the abstract sciences and in theology, he was fully prepared for every occasion."

What the Bishop says in the extract last made from the auto-biography, on the subject of his becoming a communicant at the age of twenty, and of his being confirmed during the first visit of Bishop Seabury to the parish in Simsbury, is indeed a brief account of those important events of his life, and it would have added greatly to the interest of this part of the memoir, if he had been much more full in his narration of those events. But it must be remembered, that if we except the precious tokens and foretastes which were sent him from heaven during his dangerous illness at ten years of age, there was evidently nothing remarkable in the early developments of his religious character. Its foundations were laid, its principles were fixed, its elements

were gathered, and foretokenings of its future growth and ripeness showed themselves. But at the age of which I am now speaking, there was nothing of a very special or strongly marked character in either his feelings themselves, or the events of his life as influenced by them.

To return now to the question which had begun again to occupy his thoughts, and to be urged again on his consideration by his friends, whether he should at length decide upon entering the ministry, he says:

"To this I was much urged, especially by the Rev. Mr. Todd, who had succeeded my uncle in the Simsbury parish. By very serious conversations he at length convinced me, that the clerical profession was that which the leadings of God's providence evidently held forth to my view; assuring me at the same time that, in this profession, there could be no doubt of my success.

"Some years previous, as is known, I had considered myself as designed for the Christian ministry. My advantages, as preparatory to the work, were even then considerable. From being so much with an Episcopal clergyman, travelling with my uncle in his visits to his clerical brethren —to whom he ever had a pleasure in introducing me—and favored with his library, which for a private one in those times was thought to be very large, and *almost the whole of which I read*,* I had become early and well acquainted with Church affairs, especially with the churches and clergy then

* The words here italicised are in the autobiography erased, evidently at the suggestion of an afterthought started by the bishop's modesty. But they are distinctly traceable under the erasure; and I have ventured to move the line with which he erased them a little lower down, as, on the whole, its more proper place—as no longer capable there of inflicting pain on his modest feelings, and as doing him a piece of posthumous justice, which, while living, he seemed so unambitious of doing to himself.

existing in Connecticut. As this knowledge commenced in childhood, at my present age, seventy-four, I might perhaps truly say that no one now living has been longer or better acquainted with the Protestant Episcopal Church in New-England (might he not have added, in the United States?) than I."

"The weakness of my voice had indeed led me early to suppose that I could never, as a public speaker, be of much use in the Church; yet I had hoped that, through divine grace, I might, in the other exercises of the ministry, be the instrument of some good. I used to think, too, that the ministerial profession would be the means of keeping me steadfast in the Christian faith; and with shame I must now add, that the thought of its giving me more leisure for indulging my ardent love of reading had, at that time, too much influence on my mind. Reading for the pleasure of reading, with no particular view to qualification for the better performance of the duties of our profession, is, to say the least, quite as inconsistent with the clerical office as laboring with our hands for the bread of life. By the latter, as was the case with St. Paul, we help to support ourselves and others, and (what is too little considered) render ourselves less burdensome to those among whom we minister. This is worthy of special consideration in New-England, where the division of Christians into so many sects, societies, and denominations renders the support of a minister for each a heavy burden upon the people.

"We know well that, as St. Paul says, 'The Lord has ordained that they who preach the Gospel should live of the Gospel;' and many Christians, no doubt, neglect their duty by giving so little for its support. Moreover, we dare not say it is God's will that there should be such divisions among Christians as to compel us thus to 'heap to ourselves teachers.' Nevertheless, it is remarkable that St. Paul, immediately after the words just cited from 1 Cor. 9, shows

that, for himself, he had not claimed a maintenance from the people; and he speaks of it as what, in his exercise of the ministry, was most deserving of reward or praise, that, when he preached the Gospel, he had made it without charge to his hearers. To the elders of Ephesus he declares, Acts xx., "Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that, so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.' Whether I am right or wrong, I have ever admired this trait in St. Paul's character; and ever since I have been a minister of Christ, have thought it my duty, in some degree to follow his example. This I have so far done that, while I have thankfully received what has been freely given, as he also did, I have never complained that it was too little. Though insufficient for my support, I have preferred laboring with my own hands, and other means of living, rather than that any thing should be added to the people's burden. How much a more general conformity to the Apostle's views and practice, and a less practical conformity to the fashions of the world, by the ministers of Christ, would tend to the increase of true religion, they have different opinions. But to return from this digression:

"At the time when Mr. Todd urged my entrance into the ministry, I had begun to have pleasing expectations of what is called rising in the world; and my hopes of temporal honors began to occupy my thoughts to such a degree that, with shame I must confess, the relinquishment of them required a painful struggle. But the Lord was pleased in his own good time to bring me to a better mind; and I yielded with diffidence and fear to what was by many believed to be my duty."

Coming from such a man, these last sentences evidently embody the substance of what might have been a rich chap-

ter in the book of true Christian experience. But, unfortunately for us, the details of that chapter have been left unwritten; and the only hand that could have given them with truth, is now cold and still. Into the depths of that struggle with natural ambition, we may never look. Into the wrestlings of the divine Spirit with that ardent lover of learning and of literary fame, we may never penetrate. Into all the feelings which accompanied the bowing of that diffident and trembling heart before the high behests of duty, we may never enter. What knowledge of the weakness of nature, and of the strength of sin, of the power of grace, and of the blessedness of giving up all for Christ, was then and there acquired, we may never know. Over all these things has been left a veil, through which we may, indeed, see something of the attitude and action of the man, and of that divine agent who was dealing with him, but which doubtless covers much that other auto-biographers would have revealed, and much that their readers would have been glad to learn.

"This," the manuscript proceeds, referring to the conflict just mentioned, and to its result in following the call of duty, "this was in the spring of 1794; and I was advised, with no other preparation than I then had, to offer myself to the Convention as a candidate for orders. This Convention met early in June. I was received, and soon after commenced officiating in a small parish about twelve miles distant from my residence.

"Our present mode of receiving candidates had not then been adopted. In Connecticut, as soon as they were received, they were permitted to deliver their own compositions—a permission which was thought to be necessary in order to their obtaining parishes; for candidates were not then ordained Deacons till after they had been called to some particular charge or cure. The first morning of my officiat-

ing as candidate, I read a *printed* sermon; but ever after that, I preached my own.

"In the course of a very few months, I was invited to officiate in three different stations. The first was in the county of Litchfield, embracing the care of three parishes, in the three towns of Plymouth, Harwinton, and Litchfield;" (that part of the town now called Northfield;) "the second was in the county of New Haven and town of Waterbury; and the third was in the county of Fairfield and town of Reading. After officiating a few Sundays at each of these stations, I was invited by the three parishes, severally, to become their minister, and, as I was told, the invitation was, in each case, unanimous, there being not a dissenting voice in any one of them. This, at the time, seemed to me wonderful; and perhaps some even now will consider it scarce credible. But it should be remembered that clergy of our communion were then scarce, and the people, consequently, glad to obtain almost any decent minister of Christ to labor among them.

"Waterbury was at that time one of the best parishes in the State. The people there were very urgent that I should accept their call, and promised that they would, in case of my acceptance, immediately commence the building of a new church. Their pecuniary offer, too, was the best; and, had I accepted it, I should probably, if living, have remained there to this time.

"Reading also was deemed, by all my friends, preferable to the station in Litchfield county; and yet I accepted this last, partly because it was nearer the place where my family still resided, and where I had some property which required my care; and partly because I could, with greater propriety, resign that station, should circumstances ever render my removal expedient. The three parishes embraced within this station formed nearly an equilateral triangle; each being about eight miles distant from the others. The country between them was very hilly, and the roads, especially in the

winter and spring, very bad. The duties, too, were very laborious. Visiting the people, attending funerals, and preaching lectures," (by which was understood in the country, preaching sermons on week-days in private houses,) "besides my Sunday services, kept me a very considerable part of my time on horseback. Carriages, in that region, were then scarce thought of; and even the small wagon, since so common in New England, had not then come into use."

Such was the field selected by Mr. Griswold as the place of his first settlement in the work of the ministry; and such were the reasons why he chose it in preference to others, in all respects more inviting, so far as his worldly prospects were concerned. His salary was £100, lawful currency; *practically* reduced, $300; or $100 from each of his three parishes; while his labors, with his early and never-remitted habits of sermon-writing, must have been as much increased as his compensation was diminished, by the choice which he made.

Having been admitted a candidate at the Convention which met at New Haven, June 4, 1794, and having officiated in that capacity for the term required, one year, he was admitted to Deacon's orders at the next annual Convention, which assembled at Stratford, June 3, 1795. The following is his own record of his first ordination:

"When, according to the rules then in force, I had been a candidate a year, and had obtained the title required by having a call to a parish, I was ordained Deacon, with two others, at Stratford, in June, 1795."

His admission to Priest's orders soon followed, at a Convention which was holden in Plymouth, October 1, 1795. The Bishop says:

"In October of the same year," (the year of his admission to Deacon's orders,) "there was a Convention of the Bishops and clergy in one of my parishes—that of St. Matthew's, Plymouth; at which time our new church there was consecrated. Then, too, it was, though I had no thought or expectation of such a thing, that the clergy proposed to the Bishop and to myself, that I should be ordained Priest, which was accordingly done."

Thus, in a year and a half from the time when he first decided on devoting himself to the work of the ministry, he found himself in full orders, and regularly settled in the laborious care of three associated parishes; being now in the thirtieth year of his age, and having spent, from the date of his early marriage and his uncle's determination to remove to Nova Scotia, ten years of most toilful and most self-denying application to his twofold labors as a farmer-student. It was the humble life of a humble man; and yet those ten years were probably filled with as much of strenuous effort, of invincible perseverance in the pursuit of knowledge amidst difficulty, and of the rich and precious results of discipline and experience, as were ever crowded into the same number of years in the life of any other man.

"I forbear," he writes, "to mention many things very interesting to myself, during my ministry in Connecticut; *especially the exercises of my mind, when I was first ordained, and the resolutions which I made on entering upon that momentous work.* Happy would it be, had the rest of my life been 'according to that beginning.'"

With this residue of his life now before me, I cannot repress the utterance of the thought, if, with all its blamelessness and holiness, self-sacrifice and incessant toil, it still fell below what he purposed at its beginning, what must have

been the loftiness of those opening purposes of ministerial devotedness, those early views of the true standard of ministerial fidelity! As we advance, we shall indeed see reason to believe that the resolutions of which he speaks were made in a spirit that mingled somewhat of self-reliance with a trust in God; and that, in entering into them, there was still a smart conflict of early inclination with a stern and all-constraining sense of duty. Still, evidence will gather around us at every step that he never lost sight of the early elevation of his views as to what the faithful minister of Christ should be; that his whole subsequent course was one of ardent prayer and intense effort for more and more undivided self-consecration to Christ and his service; and that what God first engaged him to attempt under the imperative constraints of duty, He continued to draw forth as the more and more freely and gladly bursting homage of his heart, as it yielded itself up sweetly to the influence of the all "constraining love of Christ." Duty, indeed, he never performed grudgingly or unwillingly; and yet, what was at first chiefly duty, became at last emphatically delight.

CHAPTER IV.

FROM THE BISHOP'S ORDINATION TO THE CLOSE OF HIS MINISTRY IN CONNECTICUT.

We have thus traced the stream of Bishop Griswold's early life, from its rise on the banks of the pleasant Farmington to its entrance among the picturesque hills of Litchfield county. We have looked upon him in childhood, burning almost from infancy with a consuming love for books. We have seen him in youth, passing along a way checkered by accidents and vicissitudes of no common character, yet still the ardent scholar even in his field toils—the midnight student, who lived but to learn, while others were sleeping that they might live. And we have followed him into his opening manhood, and seen him encumbered prematurely with the cares and expenses of a family; tilling his little farm for their support, yet adding studies in the law to reading in divinity; and, when too straightened in his means to indulge in the small expense of candles, drawing an unbought and an untaxed oil from his own forest-pines to light him still at his midnight devotion to his books. Amid all these scenes, moreover, we have seen him early designated, in the providence of God, as one of his "dear children;" favored with an early glimpse into heaven, and then gradually trained for the service of Christ upon earth; passing through years of indecision on the great question of his course for

life; struggling earnestly in an inner conflict between his early ambition of literary fame, and his early sense of obligation to God and his Church; and finally yielding to the growing power of his convictions of duty, and devoting himself to the work of the ministry with a loftiness of purpose and an elevation of views, which made him ever after dissatisfied both with his best attainments in holiness and with his best activities in labor, through a long life, filled, as few lives were ever filled, with abounding graces of Christian character, and with almost superabounding proofs of Christian activity.

The stream of his history, traced thus far, here enters new scenery and flows among new objects—new, however, in such a sense as not to be altogether strange, since, through whatever covert windings, and around whatever opposing obstacles, that stream may have run, towards this point it has been steadily tending; and that, amidst frequently recurring indications of the course which it was ultimately to assume. At this point of our progress, however, we lose for a time our accustomed guide, and shall be compelled, for some distance, to follow our subject as best we may, with scarce a word of direction from the autobiography. The few recollections which I have been able to glean from the memories of those aged parishioners who still survive him among the scenes of his earliest ministry, will furnish almost the only light that can now be shed on this portion of his life. His ministry in Litchfield county was as humble as it was laborious; but it left behind a gracious sweet-savor which is tasted with satisfaction in the remembrances yet living among the hills. His life of toil and lowliness there, was, to the world, as unnoticed and unknown as the beautiful stream which flowed through his parishes—seldom seen save by those who drew near, and who, from the brow of the sudden eminences which swelled above it, looked down into the deep and narrow vale along the bottom of which it held its way. As I passed over the

field of his first labors, stood where he so often stood, and listened to what almost seemed the living echoes of his voice. in the accounts given me both of his teaching and of his toils, I could not help thinking of Pastor Oberlin in the Ban de la Roche, and of Felix Neff among the high Alps; not because nature here assumes the same sterile, rugged, and awful forms which she wears there; for the hills of Litchfield county generally swell into smooth and broad eminences, rather than into shaggy and towering heights, and are made vocal with the hum of most industrious life, as it covers them with traces of well-paid cultivation; nor because man here exists in the same rude and untaught state which marks his condition there, for this, like every other part of Connecticut, is a region of moral cultivation and of intellectual light; but because here, as there, the scene is withdrawn from the noise and bustle of the great tumultuous world; because here, as there, all is simple, inartificial, rural life; but, most of all, because here, as there, was a man giving up every thing for his Master; a man fired, natively, with all the ardors of the poet, the scholar, and the man of science, yet making himself one with his people in all the simplicity, toilfulness, and humble fare to which they were accustomed; a man seeking singly the good of all, and receiving less than love and reverence from none.

Of the order and succession of events during his ministry in Litchfield county, it has, of course, been impossible to discover a trace. Detached incidents and general views are all that could be recovered. These, however, show with sufficient distinctness, his character, his labors, and the estimation in which he was held. It is a matter of little importance into what order events fall, when, as in the case of most country clergymen, those events are so generally monotonous.

When he first took charge of his three parishes, his time was not equally divided between them. One half was given

to St. Matthew's Church, East Plymouth, and one quarter each to Trinity Church, Northfield, and St. Mark's, Harwinton. For more than five years after his settlement, his residence was in the first-named parish, in the house of Mr. C—— G——, who being at that time unmarried, and having just built himself a small but comfortable house, rented it to the new pastor, and lived in his family as a boarder. From him I received some of the incidents, and many of the general views, which I am about to record.

In the first week of November, 1800, Mr. Griswold removed with his family from Plymouth to Harwinton, and took possession of a parsonage and small glebe of fourteen acres, which had been purchased for him, and on which he continued to reside till his final removal from Connecticut; henceforth dividing his time equally between the three parishes.

Just before his ordination and settlement, the Rev. Mr C——, Congregational minister in Northfield, offered to preach one-third of the time for the Episcopalians in that parish, confining himself in worship to the use of the Prayer-book, evidently hoping thereby to consolidate the whole population into his own society. His offer was accepted, and while he continued to preach to them, he was regularly paid for his services. Meanwhile, however, his Episcopal hearers were quietly proceeding to finish the new church which they had begun to build, and as soon as it was complete, Mr. Griswold took possession and opened it for such as were disposed to attend his ministry. The result was that all the Episcopalians who had accepted the offer of Mr. C—— flocked at once to their own house and their own Pastor; and so acceptable were his ministrations that some even of the Congregationalists would stray away, as often as they dared, from their own minister to hear the new Episcopal clergyman. Their tendency to this became at length so manifest, that Mr. C—— felt obliged to admonish his people

of their duty to himself; remarking somewhat playfully, as he addressed them on the subject—"It is customary, my friends, for the minister to be where his people are; and as you seem so much inclined to go and hear Mr. Griswold, I have some thoughts, unless you mend your ways, of going to Church too."

Among those of Mr. C——'s congregation who were thus in the habit of frequently attending the Episcopal church, was his own wife. She had been educated an Episcopalian, and was, indeed, cousin to my informant, a leading man, at that time, in this part of Mr. Griswold's cure. Her old feelings of attachment to the Church being revived, she persisted in frequently attending its services, notwithstanding her husband's remonstrances as often as she did so. Mr. C—— was a regularly educated man; and thinking, perhaps, to influence his wife through her pride, he asked her one day—"My dear, pray tell me why it is that you go so frequently to hear that Simsbury shoemaker?" She replied, "Shoemaker or not, he is a good preacher, husband; and if you could preach as well, I should not like you the less, though you were a Shoemaker indeed."

Mr. A—— B——, the gentleman above alluded to as my informant, remarked that, during Mr. Griswold's ministry in this parish, almost every new inhabitant that removed into Northfield, to whatever denomination he had previously belonged, attached himself to the Episcopal Church, so acceptable was Mr. Griswold's preaching, and so decided the influence which he acquired over the public mind. His church became full; not a sitting was left unoccupied; and this parish rose at once into a most flourishing condition, which it continued to enjoy till the period of his removal.

Through life, Bishop Griswold was remarkable for his abstinence from all participation in the *political* controversies of the day. Though he had his preferences and his principles on this subject as well as on others, yet it is believed

few were certain to which side he leaned. During the period of his early ministry, political excitement, it is well known, ran frightfully high throughout the country; and as it was then very common for ministers of the gospel to take an open part, and even to become leaders in politics, many of his parishioners became desirous of knowing to which party he belonged. As yet they had been utterly unable to ascertain. At length, so high did the desire or curiosity run, that one of them asserted his ability and avowed his determination to bring their minister to an open expression of his opinions. The time which he chose for his experiment was that of their annual parish "settlement," as it was called; that is, the day fixed for the annual balance of accounts between the people and their pastor. On this occasion, the settlement took place in the principal "store" of the town, and after the conclusion of business to the mutual satisfaction of the parties concerned, the inquisitor entered on his operations, and began to sound his minister's politics by that process of indirect remark and leading question in which the shrewd Connecticut man has ever shown himself so much at home. His minister, however, having as much skill in bearing an examination as he had in pressing it, took no notice of what he said, till, wearied with the indirect method, he at last threw himself upon the direct, and asked Mr. Griswold plainly "to which side in politics he belonged?" "*My kingdom is not of this world*," was his mild, but only reply; and so his questioner remained as wise as when he began his questioning.

His early preaching, like that which generally prevailed in our Church at that time, was rather moral than evangelical; that is, devoted more to the illustration and enforcement of the moral precepts and virtues of Christianity, than to the development and application of the spiritual truths and doctrines of the gospel. He was, indeed, neither ignorant nor regardless of the latter; still, his religious views had not

then so clearly unfolded themselves as to bring these latter out into unconcealable prominence, and make them seen every where, as the all-pervading, vital soul of the former. He never seems, like Chalmers in his early ministry, to have been *opposed* to the humbling doctrines of the cross, and to have designedly and deliberately placed his dependence for making men better on the inculcation of mere morality; but, like many other good men before him in the English and American Episcopal Churches, his whole Body of Divinity had been cast rather into that shape which gave the *morality* of the gospel chief prominence, with a sort of occasional pointing inwards, or downwards, to something spiritual as its source or its foundation, than into that order which shows the spiritual truths and doctrines of the cross as the very fountain-head of pure and living morality, pouring forth incessant streams of virtue and godliness over all the life, and as that divinely laid foundation in the soul, which alone can support a solid and an unfailing fabric of moral virtues in the character. In short, he, at that time, rather overlooked than disliked what are termed "the doctrines of grace;" he preached what was practical, though without prejudice against what was spiritual; and he entered the pulpit controversies of the day against Calvinism, though without the slightest feeling of dislike for the *gospel* of the Calvinists.

Even in his moral preaching, however, there was a point, a plainness, and a sort of quickening vitality, which made his discourses very different from those of multitudes whose skill lay chiefly in turning the living moralities of heaven into little better than the dull prose of our common life.

As one of the many illustrations of this remark which might still be gathered from the field of his early labors, Mr. N—— S——, the son of an aged widow of whom I inquired, and at whose house in Northfield Mr. Griswold used to spend, in study and sermon-writing, many of those stormy days which prevented his return to his family in Plymouth,

tells of an incident which occurred when he was but a boy. Mr. Griswold was preaching against the vice of *profane swearing*. But N——, as is apt to be the case with most boys, listened carelessly, and therefore caught but little that the minister said, till something peculiar in what he was uttering arrested his attention, when the following sentence fell on his ear: "Other vices have their temptations, some of them very strong ones; so that they who indulge in them can at least show something of immediate pleasure, even though it have been purchased by the loss of present virtue, and at the hazard of future damnation. But the profane swearer sins without any inducement; he bites at the devil's bare hook, and goes to hell as a fool caught in his own folly." This, said Mr. S——, fixed my thoughts, and so impressed my mind that, to this day, I never hear a profane swearer without thinking to myself, "There goes a fool, biting at the devil's bare hook!"

Mr. Griswold was always characterized by a power of keen but quiet satire; a faculty of reproving vice, error, and improprieties, especially from the pulpit, in such a distinct yet delicate way that the persons, or class of persons intended, could never mistake his meaning, nor avoid feeling his point, while at the same time it was impossible to take any offence, or to *show* feeling otherwise than by amendment. One of his aged and very respectable parishioners in Harwinton tells of a Mr. A——, a quaint wit, who thus describes the power now mentioned: "Why," said he, "Mr. Griswold's tongue is like the scimitar of the Turk—he can cut a man's head off without his knowing it;" by which he meant, not that the reproofs uttered were unfelt, but that the persons reproved found themselves, in a sort of sense, convicted and decapitated, without the power, even if they had the wish, to open their mouths in answer.

That there was no bitterness in his reproofs, whatever of keenness they may have carried, may be known from the

fact that there was none in his temper. Upon a long acquaintance, children are perhaps the most sure to detect the true temper of a man. Live long with children, and make them love you if you can, provided your tempers are naturally severe and bitter. Their love is a keen instinct, which fixes on nothing but what is, in some good measure, as sweet, as gentle, and as lovely as their own childish innocence. Judged by this test, Mr. Griswold's natural tempers appear in the most amiable light. He was the idol of all the little children of his parishes. Said Mrs. A—— C——, an uncommonly intelligent woman for the wife of a country farmer, "The children of his cure were like those described by Goldsmith, in his portrait of 'the Village Pastor:'

> "The service past, around the pious man,
> With ready zeal, each honest rustic ran;
> Even children followed, with endearing wile,
> And plucked his gown, to share the good man's smile."

"I am," she continued, "like Moses, not ready of speech. I have a heart to feel, but not a tongue to express what I feel, for that good man." "He was," said her husband, in his plain, honest way, "an uncommonly perfect man. You could find no fault with him, no way."

His humility was an early as well as late grace of his character, and it was peculiarly manifest in the fact that severe and unjust judgments of him from others never had power to provoke him to severity and injustice in return. Mrs. C—— tells of a Congregationalist, who was somewhat rude of speech, and withal strongly prejudiced against the Episcopal Church, and who one day spoke disparagingly of Mr. Griswold in the presence of some of his parishioners, saying, among other things, "He is no more fit to preach the gospel than my horse." Upon being told of the remark, he took it very meekly, merely replying, "Well, I have often myself suspected that I was hardly fit to be a minister of Christ."

Whenever drawn, as he used sometimes to be, into personal discussion with others, he was not prone to long and violent argumentation. His parishioners early remarked in him a singular power of putting an end to the controversy, whatever it happened to be, by a few sentences, often by a single sentence, which so gathered up the subject, and put it in such a shape, or in such a light, as to leave little or nothing further to be said.

The deepest impression on their minds, however, was that made by his heavenly spirit and example. The following incident still remains fresh in the memory of the good people of Harwinton as something which assorted well with their conceptions of the man:

On a beautiful summer Sunday, as Mr. Griswold was leading the worship of his congregation in Harwinton, the windows of the church being open for the purpose of ventilation, a dove was observed to fly in at the window near the desk, and hovering a moment over the chancel, to alight fearlessly on the open Prayer-book. The pastor, without pausing in his devotions, gently raised his hand, and softly brushed the bird away. Nothing daunted by this gentleness, however, it made a few circlings round the church on its rustling wings, and then settling down with its own peculiar hovering motion, fairly alighted on the good man's head. With no pause in the worship, the same gentle hand was again raised, and again softly brushed the bird away. This time, it exhibited no more signs of fear than before; but, after a few more flutterings on the wing, quietly flew out at the window by which it entered.

The good people of the parish often and long talked of this incident, and were fond of regarding it as almost divinely significant of the character of the quiet and Spirit-taught man of prayer.

The rigid self-denial to which his choice of a parish had subjected him, may be seen from the statement of the gen-

tleman already referred to as having lived for five years in his pastor's family. "I have," said he, "labored for many of the neighboring farmers, as well as for others who were not farmers, and have partaken at their board as one of the household; but I have never lived with any family in which the daily, habitual fare was so poor and coarse as that on Mr. Griswold's table." So largely was he obliged to deny himself and his household in preaching the gospel among the retired hills of Connecticut.

And yet, even under these circumstances, he was remarkable among his parishioners for his observance of the apostolic injunction to be "given to hospitality." No matter who was cast upon him, he was welcome to such as his entertainer had to give. Said Mr. G——, "I have seen our minister, when a negro asked charity, after ordering the table set with such cheer as was at command, though it was not his usual meal-hour, sit down and partake with him, lest the poor African should feel himself slighted."

A part of his support here, as well as after his marriage in Simsbury, was earned by actual labor on the farm. Mr. G—— remarked, "The parson and myself have often worked out together as hired men, in harvest time, at 75 cents per day. He was a hard worker—among the best day-laborers in town; and one of his day's-works was worth as much as that of two common men."

In truth, his whole life in Litchfield county was one of severe and varied labor, and often one of very trying exposure.

On one occasion, he was engaged to preach a "lecture," as it was called, about five miles from his home in East Plymouth. Before he set off, a Congregational neighbor came and asked the loan of his horse, as he had a few miles to ride. He replied, "I was intending to ride him myself to-day, but if you are anxious for him I suppose I can walk." Accord-

ingly, the horse was loaned, and the obliging minister had the comfort of making his excursion on foot.

In winter the hills in this part of Connecticut are uncommonly bleak—just high enough to take the fierce sweep of the winds, yet not high enough to turn the roads from their summits into the sheltered vallies between them. It happened, one Sunday morning during his residence in East Plymouth, that the weather was extremely cold and stormy; and as it was his duty, in regular course, to preach on that day in his Harwinton church, he rose before his family were awake, saddled his horse, and departed without breaking his fast, that he might be sure of arriving in time for service. The storm, however, proved so terrible, and the snow drifted so fast and so deep, that he was out for hours, battling with the stern tempest, and did not reach Harwinton till noon. His parishioners had then closed their morning service with lay-reading. After warming himself a few moments, therefore, he reässembled them in church, gave them the afternoon service and sermon, and then, desirous of relieving the anxiety of his family on his account, turned his horse's head immediately for Plymouth. He found the horrors of the way, however, so increased, that it was midnight before he reached home; and as his family on his arrival were quietly asleep in their beds, he would not disturb them, but after rewarding his faithful steed for his duty, betook himself to rest supperless; thus, in fact, fasting through his severe fatigues and exposures from Saturday night till Monday morning.

The following little incident well illustrates the habitual temper in which he met and endured the privations of his early life. In the neighboring gardens a culinary vegetable was much cultivated, which the country people called "patience," and which was used as a substitute for spinach. "I do wish, brother," said his sister, one day, "that we had some patience planted in our garden." "Wouldn't it do just as

well, sister," he replied, "if we had a little more of it growing in our *house?*"

The only incident which he has recorded in his auto-biography of this his early ministry, is the following:

"As we advance in life, it is no small comfort," he writes, "to look back upon any thing like good which we may have done in the world. Fondness of this sort is my only apology for recording an occurrence which then filled my heart with much thankfulness to God.

"For more than five of the first years of my ministry, I resided in Plymouth. About the first of March, during one of those years, when the snow was rapidly melting away, and when the streams were of course much swollen, a number of boys were playing upon a bridge which was built over a small river, then increased to a flood. One of them, a fine lad of nine or ten years, fell by accident from the bridge into the midst of the angry torrent. There was not within a fourth of a mile from the place a single man with the exception of myself, and I, very providently, happened to be engaged in my school-room, about sixty rods distant. One of the other boys instantly ran and informed me of the accident. There was not a moment for deliberation. A few rods below the bridge the river entered a deep mill-pond. As fast as possible, I ran to the brink of the stream, as far down as I supposed he might have floated. Upon reaching it, he was seen near the surface, and one minute more would have carried him out into the pond. Without slacking my pace, and trusting to my skill in swimming, I rushed into the swollen water, with my winter clothing on, and succeeded in rescuing him from the flood, and in restoring him to life. Had I done less he must inevitably have been drowned. As it was, I had great cause for thankfulness, not only for being the instrument of saving from a watery grave one who is probably still alive, but also for my own escape from being

drowned, it being dangerous to enter swiftly running water with such heavy clothing as I then wore. The parents knew nothing of what had happened till I carried their child to their dwelling. It was a lonely place, where I was then teaching a district school; and it so happened, or rather was so ordered, that, instead of going home for my dinner on that particular day, I had determined to spend the intermission in the school-house, and was engaged, when the accident occurred, in writing my sermon for the following Sunday. During the whole of my life, I have been constrained to be economical of my time; few, probably, of my age, have spent less in amusement and relaxation."

It may be asked whether, at this period of his life, Mr. Griswold exhibited in his preaching any foretokens of the eminence to which he subsequently rose in the Church? The answers which I received to this inquiry were, that in general he was not what would be called a popular preacher. All loved his sermons, many of which were of their kind exceedingly effective, and some of his more discerning hearers saw clearly that there was that in him and in his discourses which is not found in ordinary men—a soundness of judgment, a clearness of thought, a richness of matter, and an excellence of style, which made them think he would not end his days in Litchfield County. The following anecdote is illustrative of the general estimate in which he was held.

His predecessor in the parish was one day riding through Harwinton, and seeing one of his former parishioners at work hard by in the field, he reined his horse to the fence and inquired, "Well, neighbor A., how do you like your new minister?" "Right well," was the reply; "excellently well." "A pretty good sort of a *team-horse*, but not much of a *nag*, I suppose?" continued his inquirer. "Why, no, not much, perhaps. To tell you the truth, parson, we are

quite content. We have tried *one* nag, and he threw us. We are very glad to get something a little more steady."

While in charge of his parishes here, beside his preaching on Sundays and his frequent "lectures" in private families, Mr. Griswold used occasionally to ride northward across the line of the State to where the hills rise into the Hoosack range in Massachusetts, for the purpose of preaching to a few Episcopalians in the hill-town of Blanford, at that time a neglected place, too much overrun with vice and its companion, unbelief. His services were held in a school-room; and occasionally some of the inhabitants, who were not Episcopalians, would drop in to hear what the minister had to say. On one occasion, when they saw him open his book and begin to read the service, they were so shocked at the idea that the man had not religion enough to pray without a book that they immediately rose and left the room. Discussing the matter among themselves afterward, one of their number remarked, "He believed the Episcopal Church claimed the apostolic power of forgiving sins. He supposed, therefore, Mr. Griswold had come up to pardon the sins of the Blanford people." "No," said a bystander, who had more wit as well as better information than his neighbor, "that is not the object of his visit. Mr. Griswold lays no claim to the apostolic power of forgiving sins. I understand, however, there is another of the apostolic powers of a still more remarkable character which he exercises, and that with considerable effect." "And pray what may that be?" inquired the former speaker. "The power of *casting out devils*," replied the latter.

On a general view of the first ten years of his ministry, Mr. Griswold is found to have acted in various capacities; as a teacher of the district-school in winter, as a day-laborer among his parishioners in summer, and as a sharer in all the lowly occupations and cares of a country life among the retired hills of Connecticut, as well as in the proper duties

of his office as a Christian teacher and spiritual pastor to his flock. He shunned nothing, in truth, that could bring him into most familiar and unguarded intercourse with his people. As an instance of not unfrequent occurrence, riding one day along the road he passed the garden of one of his parishioners, who was a justice of the peace. The "'Squire" was preparing to remove a rock or large stone from his garden grounds. The earth had been dug from around it, and 'Squire W. and his men were lifting hard, but in vain, to remove it. Seeing this Mr. Griswold sprang from his horse, leaped the garden fence, and though in his best dress seized the fresh-earthed stone, and with an exertion of his almost herculean strength helped them heave it from its bed.

Such were his habits of intercourse with his flock in every thing wherein he could be of service to them. And yet, in all his familiarity with them in the harvest-field, by the wayside, in his fishing excursions by night, in his school-discipline of the urchins committed to his care, in all his unbendings and minglings with his people, he never forgot his character as a minister of Christ; was never off his guard; never said or did on week-days what could mar his proper influence on the Sabbath; always had his speech seasoned with gracious salt; rebuked vice and levity in his own peculiar quiet but keen way; if others ventured into conversation in his presence, of which he could not approve or partake, immediately reproved it by his silence, or by some word which restored the train of remark to its proper decency or gravity; and thus, without ever giving offence or compromising his own character, passed through all those scenes of familiar intercourse in such a way that when he entered the house of God and spake as an ambassador for Christ, there was nothing to detract from the power of his speech or to counteract the influence of his wise instructions. All felt him to be a true man of God, meaning what

he said, and enforcing by his daily example the precious truths which it was his wont to inculcate.

All told in general the same story of the man; all seemed to have formed the same estimate of his character; the testimony of all, in short, might well be summed up in the expressive brevity of Mr. A. C., of Harwinton: "He was an uncommonly perfect man. You could find no fault with him no way."

In speaking of the close of his ministry here, the Bishop says in his auto-biography:

"No years of my life have been more happy than the ten which I passed in those three parishes. The people were mostly religious, and all comparatively free from vice. To me and mine they were exceedingly kind. With no one had I ever any manner of contention or unkind dispute, nor did I learn that any one was ever opposed to me. My parishes all gradually increased. And when I left them I had about 220 communicants, the greater part of whom had first come to the Lord's table under my ministry.

"This increase will appear the more remarkable when it is considered that I could officiate in each parish but one third of the time. Could I have spent the whole time in any one of them, I have no doubt but the increase of that one would have been much greater. Men who have families leave with reluctance a place of worship where they enjoy weekly the ministration of the Gospel, for another where the services are but once in two or three weeks. The scarcity of our clergy at that time made it in many cases necessary that one should have charge of two or more parishes. As a consequence, the parishes increased in *number* more rapidly than in *size;* more rapidly than what, in the same state, has been the fact since the clergy have become more numerous, and each parish more easily supplied with the undivided labors of its minister. Since I

left Connecticut the number both of ministers and of other members of the Church in that State has increased much more than the number of the parishes."

In 1803 he visited Bristol, Rhode-Island, chiefly with a view to relaxation, and to see a country which he had never visited. Of this visit he takes the following notes:

"In 1803 I was induced, in compliance with a pressing invitation and in company with a friend, to visit Bristol, Rhode-Island. I passed a fortnight there, preached two Sundays, and—the parish being vacant—was pressingly requested to take charge of it. But the prospect of increased usefulness, or of any other advantage, did not appear to be such as to justify the change, or to render my removal from my Litchfield parishes expedient. I therefore declined the offer. Beside writing to me, they sent in the following autumn a man all the way to Harwinton, where I resided, who urged me very much and for several reasons to accept their invitation. Still it did not appear that I was bound by either duty or interest to comply with their request. My desire, and indeed my intention, had for some time been to remove further to the south. The State of Pennsylvania was my choice. I was well aware that when the infirmities of age should come upon me I should not be able to endure the labors incident to the station which I then held. I felt able, however, to continue them a while longer."

But although Mr. Griswold was under written contract with the parish at Harwinton, and though he twice refused the call of the parish in Bristol, yet it seems his expectations of remaining for some time longer in the place of his early settlement were soon again to be disturbed. Referring to his last refusal of the invitation which he had received, he says:

"I then supposed that I should hear no more from Bristol.

But about the middle of the following winter, to my surprise one of their most respectable parishioners, Mr. William Pearse, a Warden of the Church, appeared at my house with still more pressing solicitations that I would take the charge of that destitute parish, urging many reasons why it was my duty to consent to the change. This affected me very seriously, and there seemed to be in it a call of Divine Providence. To leave a people who had been so uniformly kind to me, and all of whom, without exceptions, I had reason to believe would be grieved at my leaving them, excited in my mind a painful struggle which they only who have been called to the like trial can realize. It is sufficient to say, that with fear and trembling I gave my consent; and in May, 1804, one year after my first visit there, I was in Bristol with my family. Bishop Jarvis had given his consent that I should spend a few years there, though at the same time expressing a wish that I should, after that, return to his diocese."

In speaking for the first time of the invitation to Bristol, it will be remembered that Mr. Griswold assigned as a reason for declining it, that neither duty nor interest bound him to comply with the request. Upon reading such a remark, the question would naturally arise in some minds, Was Mr. Griswold ever a man who could be influenced to so serious a step as that of a removal from one parish to another by any consideration of interest? To such a question, my answer would be a decided negative. Considerations of interest never weighed on his mind, unless when they came in such a shape as to be identical with considerations of duty. His whole life was a demonstration of this truth. What his whole reason for removal was, is a secret locked with him in the slumbers of the grave. A part of it, however, and that part which no doubt satisfied his people of the propriety of his removal, I was able to recover with a satisfying degree of certainty.

Mr. Griswold having become responsible for one third part of the £500 which were paid for the glebe and parsonage in Harwinton, and probably after the period of his first visit to Bristol, his brother Roger had conceived a fine scheme for improving the paternal estate at Simsbury, by the building at the bend of the Farmington River of what he termed "The Rainbow Mills." Unexpected disasters disappointed his hopes, and involved the yet undivided family estate. These embarrassments, added to the obligations which he had incurred in the purchase of the Harwinton glebe, made it difficult, if not impossible, to meet his engagements, and yet continue to support his family on the small salary of $300 which he received from his Litchfield parishes; while the idea of living in debt was one from which his whole nature shrank as by the force of an irresistible instinct. To live on $300 a year, and provide for the education of a growing family by turning fisherman at night, day-laborer in summer, and district schoolmaster in winter—this he could easily do, with the feeling that he was thereby keeping himself free from debt. But to do all this, and yet feel that the burdens of debt were on him, this every one who has known him well is at once prepared to say was what he never could endure.

It appears evidently to have been under these circumstances that he felt it to be his duty to accept the thrice proffered call to Bristol. These circumstances, we may well believe, made the third repetition of that call, at a time when he supposed he had dismissed the subject for ever, a matter of such "surprise" to him that he even saw in it the leadings of a "Divine Providence." The "painful conflict" which arose in his mind while deciding the question of his removal was doubtless aggravated by the fear lest his beloved parishioners should think him regardless of the obligations of his written contract. This fear, however, was dissipated before he actually left them. By a "vote" of the

parish, placed on record, he was "released" from his contract; the glebe-engagement was also taken off from his hands, and the property afterward re-sold by the parish; and he left his people amidst expressions of their unfeigned regrets, and of their undissembled affection. These expressions, though they allayed the "fear and trembling" with which he finally consented to accept the call from Bristol, yet doubtless increased in one sense the touching power of the affliction which he felt in separating from those to whom he had given his first ministerial labors and his first pastoral love.

It may, perhaps, add to the interest of the foregoing statement, to remark that, at the time of his departure from Harwinton, that parish owed him about $150—equal to one and a half year's salary from that part of his charge. In consequence of the loose and unsettled state into which the parish for once allowed their accounts to fall, his parishioners appear not to have been aware of their indebtedness; and he left them without even reminding them of it. Nor is it probable that he ever intended to bring it to their memory. I have a letter before me from a member of the parish, dated in 1812, eight years after his removal, which shows that their indebtedness to him had but just then been discovered by themselves, in consequence of the appointment of a committee to investigate the state of their pecuniary affairs. Even this committee could discover only the *fact* of their indebtedness. For its *amount* one of its number wrote to him, and the letter which he wrote is the one now in my hand. It is only necessary to add that the amount, when ascertained, was paid, and that the fact of its payment, in connection with the manner in which it was discovered, testifies as strongly to the honesty and faithful affection of his Harwinton people as it does to his own characteristic adherence to the principle which, on this subject, he had adopted, of always leaving his pecuniary support a matter entirely voluntary with his parishioners.

CHAPTER V.

FROM THE BISHOP'S SETTLEMENT IN BRISTOL TO HIS CONSECRATION.

When, at midwinter of 1804, William Pearse, of Bristol, visited Mr. Griswold in Harwinton, he spent some little time in inquiries among the parishioners, for the purpose of learning, from their free remarks, the true character of their minister. The result was that, though they soon began to suspect his object, they yet gave their testimony with one voice, the substance of which was Allen Cook's sententious judgment: "He was an uncommonly perfect man; you could find no fault with him, no way."

His acceptance of the invitation having been obtained, as soon as the weather became settled in the spring, preparations were made for his removal. Mr. John De Wolf, for the sake of distinction from others called "North-west John," from a voyage which he had made round the north-west coast of the Continent, fitted out one of his coasting vessels, with which, passing down Narragansett Bay, he proceeded by Long Island Sound and Connecticut River to Hartford, the nearest point of approach to Harwinton. Thence, with hired teams, he advanced upwards of twenty miles, over the hills and vallies of Connecticut, to the point of his destination. But what was his surprise at finding the object of his expedition an ecclesiastical Cincinnatus at his plough—a farmer in the field, under a broad-brimmed hat, and in patched short-

clothes, coarse stockings, and heavy shoes! This was the last day of Mr. Griswold's agricultural life. His field dress was soon doffed, and in exchange, his clerical habit assumed—equally at home in either, and to each an equal ornament; his person ever lofty, erect, and dignified, his dark eye beaming with cheerfulness and intelligence, and his whole demeanor characteristic of a sober, serious man of God. The expedition closed happily, and ere summer had set in, Mr. Griswold and his family were quietly settled in his new parish.

For more than a quarter of a century, Bristol became his chosen and his dearest home, the place where his Christian and ministerial character ripened into full development; the field of his best and most successful labors in the vineyard of his Master; and, it may be added, as what bound him to it with increased tenderness of affection, the scene of his most painfully disciplinary afflictions, and the burial-place of almost the whole of a large family.

The parish, though small, was yet endowed with an income of $600 per annum, besides a trust fund for the support of a Charity School. The annual income of the parish constituted the only salary of its rector. Although inadequate to the support of a family in a place where the expenses of living were necessarily large, yet the parish made no voluntary addition to it; and Mr. Griswold was therefore obliged to add to the duties of his rectorship those of a select school.

At the present point in the life of Bishop Griswold, his auto-biography again comes in as a more frequent guide. I present here his first notice of the parish in Bristol:

"I found in this place a parish of about twenty-five families decidedly attached to the Church, and about the same number of communicants. Some others had occasionally attended worship there. The congregation, however, so rapidly increased that, in a few years, the church was not large enough for their accommodation. Twenty-four feet

were added to the length of the house; and the new pews sold readily, and at such prices that the parish gained several hundred dollars to its fund, beyond the cost of the addition."

The prosperity of the parish indicated in this note continued, without interruption, during his rectorship, though it was more marked at some periods than at others. On this subject, however, he says but little in the sketch of his own life. He recurs to it once or twice, at a subsequent date, as we shall see; but for the present, his mind seems inclined to indulge in retrospect and in general views. He evidently regards his entrance on the duties of this parish as a sort of central point in his life, upon which the influences of the past converge, and from which influences into the future radiate; and therefore, with a mere notice of his settlement here and its more immediate results, he takes his stand on this as a point of observation; throws his view behind him, around him, and before; glances occasionally at incidents, but dwells mostly on the feelings, motives, and principles by which he had been governed; and thus, in his own modest way, shows himself without aiming at self-display, and holds up a model of character before his clergy without any assumption of mere official superiority.

With these preparatory remarks, let us now follow, for a while, his own words, and walk by the light which he sheds around himself.

"Soon after engaging in the duties of the pastoral care, I found that my hopes of leisure for much reading were not to be realized without a neglect of the very duties to which I was pledged. It was with too much regret, and with too little resignation and trust in God, that I was, by a simple sense of duty, constrained to relinquish some studies in which I had very much delighted, especially music and mathematics, natural philosophy and chemistry.

"Dr. Johnson mentions it as a sad reflection, that he knew

almost as much at eighteen as he did at fifty-four. In the later years of my life, my mind has been not a little saddened by a like reflection. So very much of my time has been occupied in preparing sermons in great numbers for the pulpit, and in the many other duties of the clerical office, that, since my first ordination, I have scarcely been able to acquire literary, especially classical knowledge, so fast as I have forgotten it. Experience and observation have been my best human teachers. By them I have learned to correct early prejudices and errors, and have acquired knowledge of much use in my ministry.

"When young, my natural pride and ambition, not subdued as they should have been, withstood my choosing the clerical profession. It appeared to me a relinquishment of all hopes of distinction in this present life. I did not then duly consider that, in my baptism and confirmation, I had already, in profession, renounced the world. And yet, even from a child, I had a deeper sense than perhaps is common, of propriety or consistency of conduct, and often wondered much that many professing Christians, and especially clergymen, should be so conformed to the wisdom and customs, 'the pomps and vanities, of the world.' When I began to attend Conventions and Convocations of the clergy, I was much disappointed in hearing and seeing so little of what might be truly called religion. The chief use which I made of the observation was that of a motive to self-examination. I have ever been too sensible of my own defects to feel qualified for casting the stone at others."

This is so appropriate a place for an illustrative anecdote that I must interrupt the Bishop a moment while I record it. Though it relates to a subsequent period of his life, yet, as the order of events is not very strictly observed in the fragment from which I have been copying, the anecdote may as well be inserted here as in its proper chronological connection.

One of the Bishop's Rhode-Island friends had been much troubled in mind at the fact that certain persons in the parish to which he belonged, though wholly devoted to a fashionable life, were still stated communicants in the Church. Having, therefore, an opportunity one day, he laid the case before the Bishop. "Bishop Griswold," he asked, "does it not pain you to see such persons at the sacrament while pursuing a course so wholly inconsistent with their Christian profession?" "Mr. ——," replied the Bishop, "at that holy ordinance, I am so overwhelmed with a sense of my own unworthiness that I have then neither time nor desire to scan the unworthiness of others."

Such a remark from such a man will not, of course, be regarded as an expression of indifference to the fearful inconsistency brought to his notice. Upon such inconsistency he looked with as keen a pain and as holy a frown as the strictest Christian could desire. But his remark is an index to the habits of his own mind, and was doubtless one of his ways of teaching others the great evangelical duty of looking with a severer judgment on one's self than on others—the important truth that they are least qualified to act as judges who are naturally most censorious in their judgments.

After expressing, as above, his sensibility to his own defects, he thus proceeds:

"I may say, however, that from the time of my becoming a communicant, and still more from the time of my ordination, I determined, by divine grace, that I would walk consistently with my profession, and that my conduct should bring no reproach upon religion. But, though this resolution was not without prayer, and was accompanied with some sense of my own frailty, yet there was in it too much of self-confidence. I had not then so fully learned what experience, under God, has since taught, the necessity of Divine grace, and that without Christ we can do nothing.

"When, therefore, I had, as it were, compelled myself to yield to what seemed the Lord's will respecting me, by devoting myself to his service in the work of the ministry, I determined to sacrifice the ambitious views of a proud heart, to relinquish all hopes of riches and honors in this present life, and to make it my chief object to do good and be useful in the world. And it is hoped that I am not guilty of a 'vain confidence of boasting,' in saying that I determined, as God should give me grace, to seek, 'by patient continuance in well-doing, glory, and honor, and immortality' in another and better world than this. I reflected much how transitory, if attained, is all worldly renown, and how truly it may be said, in the words of the poet, to be

'The same,—if Tully's, or my own.'

In this, certainly, I can claim no credit to myself, for 'necessity was laid upon me.' My duty to God and his Church, and the wants of a large and increasing family, with a salary inadequate to their support, required my whole care and my utmost exertions. In my early marriage, and in other events, the overruling providence of God hedged up my way. My whole time being engrossed by my parishes and by my family, I had none left for the indulgence of my natural love and ambition of literary and worldly fame. I was driven, as it were, by shipwreck upon Immanuel's ground. During a period of about thirty years from my removal to Bristol, I was but in one instance so far able to forego the calls of duty as to make even a short journey of a day or two for rest and relaxation."

From these remarks it must not be inferred that during this long period Mr. Griswold was a stranger to study, or that he spent no time in reading. What he was driven to abandon, in this respect, was his favorite indulgence in those studies by which he had at first hoped to raise himself to the

proud eminence of the scholar's fame—general literature and science, "especially music and mathematics, natural philosophy and chemistry." From these, in obedience to his ordination vow, as well as to the stern behests of Providence, he forced off his thoughts, and "drew all his cares and studies another way"—towards the Bible and those authors by whom the Bible is best illustrated. In these he became deeply learned; few divines in our country, it is believed, have been more so. Nor yet must it be inferred that his abandonment of his original favorite studies was so entire that he never again looked into them.

The story of the Bishop's buying and reading La Place's Méchanique Céleste, I have every reason to believe is strictly true.

Notwithstanding the remark of one of the Reviews, that there were but few men in England who read La Place's book, Messrs. Wells & Lilly, at that time well-known booksellers in Boston, had imported a copy of the work. For a time it laid on their counter with no other notice save that now and then a customer would take it up, look at it, and lay it down. One day, however, a venerable, white-headed man came in, and happening to take up the work, appeared to become absorbed in its contents. At length, he asked the price of it, and, as the incident was related to me, bought it and quietly walked away. Mr. Wells, feeling a great curiosity to learn the name of the stranger, requested his clerk to follow him, and, if possible, ascertain who he was. His clerk did so, and soon saw him enter the house of Shubael Bell, Esq., then one of our distinguished laymen of Boston, residing in School street. On inquiring at the door, he learned that the person whom he had followed was none other than Bishop Griswold. Some time afterwards, Judge M., of Boston, an intimate friend of the Bishop, asked him "whether the account were true, and whether he read La Place?" "Yes," replied the Bishop, "I have sometimes

amused myself that way, but of late, finding mathematics in danger of interfering with my other duties, I have laid them aside." This latter part of the account I had from Judge M. himself.

But, to proceed with the auto-biography. After alluding to one instance in which he was enabled to break away from his home cares and duties so far as to make a journey for rest and relaxation, he adds:

"That one instance was attended with circumstances deeply impressed on my memory. In 1809, when travelling by stages was rare in comparison with what we have since known, I went in a chaise with my wife to visit my relations in Connecticut, and my brother in Great-Barrington, (Massachusetts.) The weather being very warm, and, as it happened, my journey very fatiguing, I was at my brother's suddenly taken sick. Being exceedingly desirous, if possible, to reach home, I commenced my return when no one thought me in a fit state to leave my bed. After travelling ten or fifteen miles, and feeling myself growing more ill, I desired to stop and pass the night in Norfolk, Litchfield County. But the innkeeper supposing my illness to be some contagious fever, and fearing danger from the contagion, was unwilling to entertain me. It is remarkable that about three months afterwards I heard of his decease. So uncertain is human life!

"With much difficulty and in great distress I continued six or eight miles further, where I passed the night and had a physician with me. The next day, with still greater difficulty I reached my mother's dwelling in Simsbury; and by the time I reached it the probability was that my life would soon be terminated. Two of the best physicians in those parts, who were about my own age and in the full vigor of health, daily attended me, but could see no hope of my recovery. When for a week or two it seemed to all that

every day must be my last, the 17th and 18th verses of the 118th Psalm were almost continually and in a remarkable manner occurring to my mind, 'I shall not die, but live and declare the works of the Lord. The Lord hath chastened me sore; but he hath not given me over unto death.' It was his gracious will that I should recover, and never since have I read that Psalm without being affected by the remembrance of the scene in which it came so signally to my support.

"That sickness and my recovery from it made, I have reason to believe, a good and lasting impression on my mind. It was the more affecting from the remarkable circumstance that the two physicians who attended me, and who were my friends and old acquaintance, both died a very few months after my illness. From that time I rejoiced the more that the way of godliness had, as it seemed, been my refuge; that disappointments and providential events had led me to devote myself to God in the ministry of the Gospel. Often since have I trembled at what might have been my career and my end had the Lord let me alone, or had he ordered all things according to my mind; and often have I thought of the remark of one who, seeing a condemned criminal led to execution, exclaimed, 'But for the grace of God I had been in his place!' We are too forgetful who it is that makes us to differ from others. Notwithstanding his providential care of me, which in many instances not recorded in this sketch has been very remarkable, and at times very affecting, I must with penitence and shame acknowledge how little I have profited by his goodness, how continually I have neglected duty, and how often I have erred from his righteous ways."

It will be remembered that when sketching his childhood, and recording the almost fatal illness through which he passed when ten years of age, he alludes to two other spe-

cial instances in which, as if by almost a miracle, he had been rescued from death. One of these two instances we have seen reason to believe was his preservation on "the cold Friday" of 1779–80. The other, we may perhaps reasonably conclude, was his deliverance from the peril encountered on the journey of which he has just given an account; although it is possible that the reason why he singled this from the "many other instances not recorded in this sketch" is to be found, not in its being more remarkable than others, but in its more special connection with the history of his religious feelings and character. Throughout his subsequent life his travels in the midst of serious illness were many times repeated; nor were there wanting other instances of peril from which he was providentially rescued. But that just recorded, besides being very signal, was evidently associated in his mind with an important movement in his divine life, with a more cordial acquiescence in the appointments of God, and with an increase of light in his views of the great doctrines of grace. And it is to my mind a pleasing circumstance that through great suffering and some seeming unkindness he was led to urge his way onward till he reached his birth-place; that he there laid himself down apparently to die under the very roof, and probably in the very room, where, at ten years of age, he considered himself as having already entered the dark valley of the shadow of death; and that from the identical place where heaven was first opened on his longing view, he went forth to cast the blessings of his now increased light along the path of his still prolonged journeyings upon earth.

Having in the last two extracts from the auto-biography glanced at the history of his mind in its natural passion for reading and general study, and at the history of his religious feelings and character under the providential discipline of God, he proceeds with a series of remarks on the practical

habits of his life, which I can not too earnestly commend to the consideration of his readers, especially of those who are engaged, like him, in the work of the ministry.

"In regard to my pecuniary affairs, though from the first my salary was inadequate to the expenses of my family, yet I made it a rule thankfully to receive what was allowed or given me, and as already remarked never to ask for more, or to complain that I had too little. In Connecticut I added to my means of living by cultivating a few acres of land, and by preparing some young men for college; and in Bristol, till my election to the Episcopate, I had the charge of a large school.

"Another rule which I adopted was, always to live within my means—never to be in debt, to owe no man any thing but love, and ever to be prepared when called upon to pay my just dues. Never, I believe, have I for the same dues been called upon twice.

"Those of the laity who are much engaged in worldly business may not always find it convenient" (yet ought not even they to make it always their duty?) "to do this; but I have St. Paul's authority for recommending it to my clerical brethren. Their being in debt is attended with some serious evils. They had better, like the Apostle, labor with their hands, or become instructors of youth, than anticipate their resources or owe that which they can not pay. In many cases some bodily labor would improve their health, prolong their lives, and increase their usefulness. In mere literary pursuits we are in much danger of regarding our pleasure or our fame beyond what is compatible with our solemn dedication of ourselves to the service of God and religion, and with our engagement to 'draw all our cares and studies this way.' What may be called Christian virtue is an imitation of Christ; a desire to do good; a readiness gladly to sacrifice, in a reasonable degree

and so far as the word of God requires, our wealth, and pleasure, and ease, and whatever we delight in, to honor God and to promote the true welfare and happiness of our fellow-men.

"It seems not to be duly considered by Christians generally that the foundation of benevolence, the ground-work of well-doing, is to do no harm—to avoid every thing injurious, unjust, or wrong. There are those, and their numbers not few, who are very active in doing good, but who yet consider little what evils may result from some part of their conduct. Men may be much celebrated for their acts of charity, or benevolence, or public benefits, while in other things, less noticed and less thought of, they inflict evils which balance, and more than balance, their boasted good. It had been better for the world if many whose names stand high on the list of fame had never lived. To be truly good requires no small share of humility. 'Love worketh no ill.' That charity without which we are nothing that is good 'suffereth long and is kind; envieth not; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, and endureth all things.' Our blessed Saviour said, 'If I honor myself my honor is nothing.' What, then, is the 'worldly honor which we seek but our shame?'"

This is, perhaps, the most fitting place to record a few other rules found among his private papers:

"RESOLUTIONS ADOPTED IN EARLY LIFE; OR, MAXIMS AND RULES WHICH I HAVE ADOPTED AND ENDEAVORED TO PRACTISE.

"1. Never to ask another to do for me what I can as well do for myself.

"2. When censured or accused, to correct, not justify, my error.

"3. From a child, in reading any thing applicable to the improvement of the mind, or the conduct of life, to consider first and chiefly how it may be applied to myself.

"4. In all clashing claims, where rights are equal and one must yield, to do it myself.

"5. To have a trust that, in all the events and exigencies of life, if I strictly do my duty, and walk according to the Christian rule, however I may *seem* to suffer, what is really best for me the Lord will give."

Upon the first of these rules Bishop Griswold acted, to the last day of his life, more literally than any other man within my knowledge—so literally, that he would not allow a domestic, in his presence, to carry a pail of water to his sleeping apartment, or an armful of wood into his study. He would often interrupt them as they were ascending the stairs, take their burdens from them, and carry them up himself. And as he ordinarily kept no man-servant, he studied, by every means in his power, to lighten the drudgery of the female members of his household. A gentleman who was for a time a boarder in his family was accustomed, on retiring to rest, to set his boots in the passage, outside the door of his room. Of course he always found them, the next morning, nicely brushed and ready for use. After a while, however, he accidentally discovered, to his utter astonishment, that he had all along been indebted for his clean boots to the Bishop! It is needless to add that he instantly put a stop to this mode of being so honorably served.

I should not record private details like these in so grave a work, were it not that, in the present case, they were actual developments of high, generous feeling and principle. They were not whims, nor were they habits cleaving to one incapable of rising above early modes of life. A little mind, raised by accident from obscurity, may make itself ridiculous by pretending to utter ignorance of humble toil; but a noble

mind, which has risen by its own force, has feelings for the children of drudging poverty, into which none but itself can enter, and will often long, even when it is not in its power, and with a yearning of sympathy which even itself cannot express, to lighten the burdens which others are bearing in its service. This feeling, without doubt, prompted the following sentiments, which I find among the Bishop's private papers:

"I have always," he remarks, "had great respect for those who labor, bearing the heaviest burdens of life, providing us with food and raiment, and with almost every thing that preserves life and renders it comfortable. None, better than they, deserve the comforts to which they so largely contribute."

Upon the second of the rules above recorded he comments thus: "I have observed that a hasty, inconsiderate self-justification and resentment of censure or reproof is a very general and a very injurious propensity of our nature." The following incident will illustrate the manner in which he applied this rule to practice:

During his residence in Bristol, a Baptist minister, with more of zeal than of discretion, became impressed with the conviction that the Bishop was a mere formalist in religion, and that it was his duty to go and warn him of his danger, and exhort him to "flee from the wrath to come." Accordingly, he called upon the Bishop, very solemnly made known his errand, and forthwith entered on his harangue. The Bishop listened in silence till his self-constituted instructor had closed a severely denunciatory exhortation, and then, in substance, replied as follows: "My dear friend, I do not wonder that they who witness the inconsistency of my daily walk, and see how poorly I adorn the doctrine of God my Saviour, should think that I have no religion. I often fear for myself that such is the case, and feel very grateful to you

for giving me this warning." The reply was made with such an evidently unaffected humility, and with such a depth of feeling and sincerity, that if an audible voice from heaven had attested the genuineness of his Christian character, it could not more effectually have silenced his kindly intending but misjudging censor, or more completely have disabused him of his false impression. He immediately acknowledged his error, begged the Bishop's pardon, and ever afterwards looked upon him as one of the distinguished lights of the Christian world.

But it is time to proceed with our extracts from the autobiography. It will next lead us to look abroad from its author upon the condition of the Church in his day.

"They who are now young can not easily appreciate the change which, within the last thirty years, has been silently wrought among the clergy of our Church in their religious views, and in their style of preaching. This remark is true so far, certainly, as my own knowledge has extended. What is now generally required as faithful preaching of the gospel, would then have given offence to very many of our most staunch Episcopalians, while the style of preaching then most in vogue among us would now be generally regarded as very defective. The deep-rooted and violent opposition to Episcopacy which was then cherished in Connecticut was not, by Episcopalians themselves, borne with that meekness and charity and pious trust in God which, as we are now more sensible, becometh the disciples of Christ. A spirit of sectarianism and of controversy was prevalent among all denominations, and, as usually happens in such cases, all could more easily see the faults of others than their own."

After further remarks on this unhappy state of religious dissension and its influence on the style of preaching which then prevailed, he goes on to observe:

"The clergy of the Episcopal Church are men of like passions with others. It is not strange that those times, 'which tried men's souls,' should have shown that we all come short of perfection. I carried with me to Bristol too much of the prejudice and bigotry which I had imbibed in Connecticut. There was still remaining among Episcopalians not a little of that proud contempt of the Puritans and of what was termed fanaticism, which belonged to the so-called 'Old School,' whose origin may be said to date in the reign of the second Charles of England. Adopting the practice of my brethren, whom I thought wiser than myself, my preaching had been far too much on sectarian distinctions and topics of controversy, especially against high Calvinism and schismatics, and quite too frequently in defence of the distinctive principles of the Protestant Episcopal Church, to the too great neglect of the essential doctrines of Christ, and of the necessary duties of Christians. This manner of preaching among our clergy very much strengthened the belief among other denominations that Churchmen, as we were then called, were but formalists and bigots, regarding the Church more than religion, and the Prayer-Book more than the Bible; departing from their own Articles and Homilies, and destitute of true piety and renovation of heart. And much mortified, grieved, and humbled have I formerly been that these things should be so much said, and I so little able to refute them.

——— 'Pudet hæc opprobria nobis,
Et dici potuisse, et non potuisse refelli.'

To God's praise, not ours, be it said, that at the present time a far better state of things among us prevails.

"And not only are things in a better state now; but even then, this bigotry and sectarian spirit were, I have reason to believe, more prevalent in Connecticut than in other portions of our Church. This was owing, no doubt, to their peculiar circumstances and trials, as well as to the character of a State

formerly so noted for controversy and litigation. Certainly in Rhode Island I found a materially different condition of things. Those of my sermons which, in Connecticut, had appeared to be most acceptable, and were most applauded, gave offence in Bristol, Providence, and Newport; and I soon found that, by continuing the controversial style of preaching, some of the most pious of her members would be driven from the Church. This was particularly true of those called Methodists. They had recently formed a society in Bristol, consisting of a few respectable people, who had been communicants in the Congregational Church. On my arrival in Bristol, they had a minister who preached for them one half of the time; and as I was informed, (too late, indeed,) they at once passed a resolution in their meeting, that they would, for the other half, attend my ministry. It has since been my belief that had I, in my teaching at that time, followed the example of St. Paul, (1 Cor. ii. 2; ix. 19–22,) they would have united with the Episcopal Church. But the Lord reigns, and perhaps He ordered it for the best. The Episcopal Church was soon filled, and the Methodists soon had a large society there, and have been instrumental of much good."

This extract is valuable as furnishing unequivocal proof of an important change in the views, as well as in the course, which had been adopted by Mr. Griswold upon his entrance into the ministry. There is, indeed, no reason for supposing that he ever caught the controversial mania in its full virulence. From the very first, he evidently belonged to the more serious and spiritual class of the clergy of our Church, and had a standard both of religious feeling and of religious action altogether higher than that which had been set up around him. Still, the idea which I have from time to time intimated, that his views were not, at first, clearly and fully developed, and that events in the providence of God subse-

quently wrought a marked change in his character, both as a Christian and as a minister of Christ, is abundantly sustained. When he wrote the last extract, at the age of seventy-four, he was far from being, religiously, the same man as when he kept the Methodists from uniting under his ministry by a style of preaching which has, no doubt, in numberless other instances, been the means of shutting out from our Church her best materials for growth, and even of expelling from her veins some of her own best life-blood. Experience has, I apprehend, demonstrated that the best way of extending the institutions of our Episcopacy is not found in asserting for them exclusive claims; in the dogma, "No Bishop, no Church;" or in a course which shows that there is more heart, more zeal, and more ability in preaching Church government and Church polity, than in preaching Jesus Christ, and Him crucified.

In what respect the change, to which I have adverted, in Mr. Griswold's views and practice, first began to manifest itself, and to contribute to the result of filling the Episcopal Church under his ministry, may, perhaps, be gathered from the next extract to be made from his auto-biography:

"So far as I know," he writes, "I was, of our clergy in New-England, the first to hold evening lectures. Though this is now a thing so common, yet it was then by many of our good people exceedingly disliked. Our Bishop in Connecticut once observed in my hearing, 'Night-preaching and pulpit-praying are two things which I abhor.' But other denominations practised both, and soon after my settlement in Bristol I found that many of my parishioners attended their meetings; and it was, at first, from fear of the result of their straying away among those who appeared to have more zeal, that I proposed to our Vestry, and with difficulty obtained their leave, to open my church for a third service on Sunday evenings. I have had reason to believe that this

was the most fruitful part of my ministry, because more people attended at the third service than at the other two, not a few of whom attended our service at no other time. I continued the practice of three services every Sunday for thirty years—so long, indeed, as I had a parish particularly under my pastoral care."

A pretty good proof is here furnished that he had done shutting the doors of the Church by turning the oft-heard key of her excluding claims; and that, in opening them, he had also found the secret of drawing in those who had before been shut out—the simple secret of showing that the Church can be quite as full of the gospel of Christ crucified as she is of letters patent to successorship from the apostles, in the line of the ministry which they organized.

The religious condition of the parish in Bristol, when Mr. Griswold became its Rector, was emphatically at low tide. Its number of communicants was very small, while even this small number was not characterized by any very enlightened views of Christian truth or of Christian character. Whenever they were met together for the purpose of talking about religion, they were in the habit of dismissing the young people from the room, as though they were not expected to take any interest in the subject. Of course, the mass of the population were sadly regardless of its claims. But long before he left the place a marked change in its religious character had been produced, in which he was felt and acknowledged to have been largely instrumental. He was reverenced and beloved as a man who exerted a deep, steady, healthful influence, and who exerted that influence in such a way as to constrain respect and kindness even from those who refused to follow his instructions. He was in one sense irresistible even to the wicked, in that his manners though holy were yet kind, and in that his reproofs though faithful were yet gentle. "The notoriously sinful

and profane quailed at his presence, and were compelled to show him their respect." Such is the written language of one who has lived in his family and been long under his ministry; and it is evidently a version of the remark which I heard from several during my visit to Bristol, that the very drunkard in the street, if he happened to see Bishop Griswold coming and so near that he could not retreat from sight, would at least steady himself against the nearest post, or wall of a house, and maintain all possible gravity and respectfulness until the holy man had passed out of view.

The character of society around him, and the class of minds over which his influence was exerted, were considerably changed. There was in Bristol more of that artificial life which accompanies wealth and education than there had been in Litchfield county. But amidst all he continued the same humble, laborious, and world-renouncing man; while the character of his own mind, rising with the exigencies that tasked it, was found as adequate to the work of influencing and moulding the elements about him as when he moved in the simplest circles of the most rural life. Although he never was a man who arrested popular attention at once, and who, wherever he went, assumed forthwith the port of command, the attitude of a leader, yet he was a man whose mind, in proportion as you came close to it and pressed your demands on its powers, exhibited those powers in their richest variety, and in their true extent. He was a man whose influence always grew with the continuance of his citizenship in any particular place. If he did not strike at once, he struck surely; and what he gained in influence he never lost. The cheerful humility, the voluntary lowliness of Mr. Griswold was through life favorable to true growth and permanency of influence. If it kept him low and much out of sight, it kept him so much nearer the people, the great mass of life and strength in every country. He did

his work in the depths, not on the surface of society. He was a diamond in the mine, ready to shine whenever brought out, and cut most providentially and most fitly for the occasion which was so soon to draw him forth to view.

Before, however, we leave this part of the memoir, the fact must be recorded that in consequence of impaired health and the heavy pressure of his duties at Bristol, he had made up his mind to return to Connecticut, and had accepted an invitation to take charge of the parish of St. Michael's, in the town of Litchfield. So little could he foresee to what God was about to call him.

CHAPTER VI.

ACCOUNT OF THE ORGANIZATION OF THE EASTERN DIOCESE, AND OF THE ELECTION AND CONSECRATION OF BISHOP GRISWOLD.

In proceeding now to detail the facts which led to the consecration of Bishop Griswold, the best preface which I can give will be found in the brief and simple narrative which he has himself furnished in his auto-biography. Having recorded the failure of the effort in Rhode-Island to place those churches under the care of Bishop Moore, he proceeds:

"After that nothing respecting this business was done till the proposal which was made for a union of the Eastern States in one Diocese. This was first mentioned to me by the Rev. Wm. Montague, whom for the first time I then saw. But as I had already determined to return to Connecticut, I thought it not proper that I should take any part in the business; and I have often wondered since that I did not then feel more interest in it, and make more inquiry about what was done and doing respecting it. At that time I was still relying too much on my own wisdom, and occupied with what seemed to me the best course for my future life. Notice was sent me of the proposed convention of the four States, to be held in Boston, for the purpose of electing a bishop. But considering that I should not belong to the

new diocese, I thought it was not my duty to take any part in the choice of its bishop. And it so happened that my appointment to visit Litchfield and make preparations for my removal was at the same time with the meeting of the proposed convention. The Rev. Mr. Ward, then officiating in Newport, who was a native of Litchfield and wished to visit his friends there, had agreed to accompany me. But a day or two before we were to commence our journey, he sent me word that he had been taken ill, and requested me to postpone it till the following week. I was not a little disappointed; still, I consented to his request.

"While I was thinking of this disappointment it suddenly occurred to me that, as my school had been dismissed and I was therefore not particularly engaged, it would be pleasant to attend the Convention and become acquainted with the clergy, who were then almost all strangers to me. On my way to Boston my mind became suddenly and deeply impressed with the importance to the Church of the business on which we were about to meet; and most earnestly did I pray that the Lord would mercifully direct us in what we should do. In Boston I called on the Rev. Mr. Bronson, (the clerical delegate from Vermont,) who was a native of Connecticut, and with whom I was acquainted, and informed him that I had for some time been of the opinion that the Rev. Mr. Hobart, of New-York, could they obtain him, was of all the clergy of my acquaintance the best qualified to be their bishop. It had not then occurred to me that he might be expecting an election in his own State. Mr. Bronson replied that he had written to Mr. Hobart on the subject, and (if I remember aright) read me the answer which he had received, declining to be a candidate for the office in the Eastern Diocese.

"What the election was is well known. To the gentlemen who communicated to me the result, I replied that I was ready then to give an answer, and should not hesitate

to decline the acceptance of an office for which I deemed myself unqualified. And if I ever uttered a word of truth I uttered it then. One of the first thoughts that entered my mind, and caused me no little anxiety was, that the Lord in displeasure had suffered such an election. I was, however, earnestly requested to delay my answer, and to give the subject the most serious consideration: a request to which I assented.

"The subject was of course very seriously considered. One of the first points on which I came to a determination was, that in case even one clergyman in any of the four States should be found opposed to my acceptance of the office I would not accept. The Rev. Mr. Fisher, of Salem, did not attend the Convention, and the Rev. Mr. Bowers, of Marblehead, voted, I was told, for another person. I visited these two brethren and frankly stated to them my views, and they both expressed to me their wish that I would accept. I then determined to consult Bishop Jarvis and those of the clergy of Connecticut with whom I was acquainted, and accordingly made a journey through that State for the purpose. Without seeming to doubt or hesitate, they all advised my acceptance. Some further measures which I took to satisfy my mind, and the resolutions which I made on the occasion, need not be mentioned. It is enough to add that the election was in May, and that in the following September, not without diffidence and fears, I signified to the adjourned Convention my acceptance. Whether I did wisely and was actuated by right views, the God of Heaven knoweth. May he compassionate my frailty and forgive my sins!

"My consecration took place in New-York, in May, 1811."

No one could possibly have been taken more by surprise by such an election than was Mr. Griswold. Up to

the evening before the election he was in the profoundest ignorance of the intentions of his brethren. On that evening he and the Rev. Mr. Bronson, of Vermont, had remained after the meeting of a committee appointed to draft a Constitution for the Eastern Diocese, to copy and complete the report. When this labor was ended, and as Mr. Bronson was about entering on general conversation, Mr. Griswold inquired of him whether the members of the Convention had any particular candidate for the new bishopric in view? Mr. Bronson told him they had, and asked him whether he had heard of their selection? Upon his answering "No," Mr. Bronson rejoined, "Then let me tell you, 'thou art the man.'" Upon this announcement he started into wild agitation. After a few moments, however, he collected himself and observed, "Mr. Bronson, you can not be in earnest. You must all be sensible of my unfitness for the office. I have not the talents, nor the learning, nor the manner which are requisite to give to that office dignity and respectability. You must select some more suitable man." To this Mr. Bronson replied, "Sir, you must be the candidate or we shall have no election," and was proceeding to urge his acceptance, when Mr. Griswold suddenly requested him to drop the subject, and in a few moments retired from the room. In what state of mind he spent the remainder of the day and the ensuing night may be easily conjectured.

During the transactions of Thursday morning there was visible a marked change in the appearance and manner of Mr. Griswold. He took no part in the debates on the proposed Constitution; he scarcely noticed what was going forward, but seemed lost in a continual reverie. The same thing was manifest upon meeting, pursuant to adjournment, at 5 o'clock in the afternoon, and during the silent process of balloting for the choice of a bishop. When the result of this process was declared, and it appeared that by the suffrages of every member of the Convention, with a single

clerical exception, he had been elected to the newly-created office, he appeared completely overwhelmed by the power of his emotions. What these emotions were we may judge from his own remark in the auto-biography: "One of the first thoughts that entered my mind was, that the Lord in displeasure had suffered such an election." After a moment's pause he rose in great agitation and declined the honor which had been conferred upon him. Promptly and impulsively, yet (in the sincerity of his heart as it then beat within him) utterly, did he decline both the honor and the office in which it was offered. It was then proposed to adjourn to give him time for consideration. But he replied, he wanted no time, he was ready to give his decision at the call of the moment. The Convention, however, did adjourn for three months; and when his emotion had in a measure subsided, and his diffidence was in a degree overcome, he finally consented to take the question of acceptance into consideration. He yielded as to an unseen hand that was shaping both his own destiny and that of the Church over which he was called to preside. With the result of his consideration we have already been made acquainted. The Rev. Mr. Montague took him in his carriage on a visit to Connecticut, where he was even urgently entreated to accept the office to which he had been elected; and the Convention of that Diocese being about that time in session, it was moved and unanimously voted in convocation of the clergy that a congratulatory letter be addressed to him, and that Bishop Jarvis be requested, in behalf of the convocation, to write and forward said letter to him.

The time for his anxiously-expected decision was now drawing near. As yet, it is believed, no one knew what that decision was to be. Hope amidst fear was the best feeling that reigned in the minds of those who had elected him. But on the 12th of September he addressed to the President of the electing Convention the following letter of acceptance:

"Bristol, September 12th, 1810.

"Rev. and Dear Sir:

"As the time approaches when our Convention, according to adjournment, will again convene, it becomes necessary, agreeably to their resolution, that I should communicate to you my determination respecting their late election. It will be needless to trouble you with observations on my inability and disqualifications, which will too soon be known. The Convention were pleased to call me to a very sacred and important office, which requires the most serious consideration. At first, indeed, there appeared no room for doubt or hesitation: there seemed to be every reason for declining an undertaking so arduous, so responsible in its nature, and for the effectual discharge of which I possessed so few of the requisite qualifications. But farther reflection suggested that a call of this serious and important nature ought not to be declined, any more than complied with, without great and mature deliberation; that we ought not to shrink from any duty to which God is pleased to call us, from a conscious inability of doing ourselves honor in case we can do good. Nor is the sacrifice of ease and other temporal comforts necessary to the discharge of this or any other office in the Church sufficient excuse to satisfy the minds of those who have sincerely engaged in the Gospel ministry. Having consulted with many whose judgment and advice I have every reason to respect, it seems to be their general if not unanimous voice that the present peculiar state of this Diocese requires my acceptance of the Episcopate; and however desirable may be a more able and worthy candidate, that it is, under existing circumstances, my indispensable duty to acquiesce. To Him, therefore, who is able to make the humblest instrument subservient to the purposes of His providence, I yield the result. Should the Convention, who have now had time for more mature deliberation, judge it still expedient, all circumstances con-

sidered, to adhere to what they have done, I shall not refuse any compliance with their wishes. Trusting in God and in their candid indulgence and friendly counsels, I shall devote my future hours to the good and benefit of those churches whom the Lord shall please to put under my care; humbly endeavoring by zeal and diligence to supply what in other talents is deficient.

"With all due respect,

"I am your friend and brother,

"ALEXANDER V. GRISWOLD.

"Rev. JOHN S. J. GARDINER,

"President of Convention."

This letter was communicated to the Convention on Tuesday, the 25th of September, to which time it stood adjourned; and upon being read, the Convention was dissolved.

On Wednesday, the 26th of September, was holden the first of the Biennial Conventions of the Eastern Diocese under the new constitution, delegates thereto having been appointed by the separate Conventions of the four States. Before this Convention the Bishop elect preached the sermon which he had previously been requested to prepare. The action of the Convention consisted in electing its first Standing Committee; in devising means for the more ample support of the Bishop; in requesting a copy of Mr. Griswold's sermon for the press; in appointing a committee to present him to the House of Bishops for consecration; in signing his testimonials; and in sending him by a committee the following vote:

"That the Convention acknowledge with pleasure his acceptance of the Episcopate, and assure him that they will cordially and faithfully coöperate with him in the discharge of his duty."

Thus the Eastern Diocese came into existence, and its first

and only Bishop was elected. An almost visible divine Providence presided over the inception of this movement. Here was a man fitted, beyond all others then known, for the exigencies which called him forth—a man severe, simple, and primitive in his manners, and thus qualified to smooth down and ultimately wear out those Pilgrim prejudices against Episcopacy which had been excited by its accidental European association with wealth, and pomp, and power—a man increasingly filled with the very marrow and richness of the Gospel, and thus fitted to meet and counteract that system of cold and merely moral preaching which had so extensively obtained possession of our New-England Episcopal pulpit—a man sound and orthodox in his creed, both as a Churchman and as a divine, and thus prepared to encounter and resist that fatal heterodoxy which had eaten so deeply into the heart of the ancient New-England theology, and was even beginning to infect the leading congregations of our own Church—a man patient, humble, and self-denying, and thus formed to overcome, or to endure, the hardships, trials, and discouragements incident to a ministry which had for its field four rugged States and one bleak, extensive territory, and for its "nursing care" a body of few, feeble, and scattered parishes, some of which were already falling into ruins—a man well learned, of vigorous mind, and of most blamelessly holy life, and thus endowed with the best means of commanding the respect, winning the confidence, and securing the love of all into whose fellowship he should be brought, and to whose attention it might be his duty to commend the gospel of his divine Lord and Master; and yet a man unknown by character, and almost by name, to far the greater part of the Convention that elected him; virtually an entire stranger to that body; never before in Boston, save once when in his youth he accompanied his uncle on his way to Nova Scotia; brought to the Convention by a most providential incident, when on the very eve of his

final removal from the diocese; and, though active in all those arrangements in Rhode Island which looked towards this primary electing Convention in Boston, yet entering this latter body and finding himself at the very heart of its proceedings before even the idea of being made a Bishop had entered his mind, or flitted on its most rapid wing through his thoughts; startled into wild agitation when it was first privately hinted to him; overwhelmed with emotion when its reality burst publicly on his senses; declining instantaneously, and from his deepest heart, the office to which he was called; and bending under the burden of the thought that God "in displeasure had suffered such an election to take place!" Was there in that humble minister a spark of feeling that could be termed either *self*-seeking or *office*-seeking? Was it man's voice, or God's voice, that sounded in his ear, and bade him go forth of his seclusion? Was it the Convention, seeking for such a Bishop as would, at first, have best pleased the majority of its members, or was it God, providing such a Bishop as He foresaw would, through a long life, minister most invigoratingly and most revivingly to the necessities of his own feeble and languishing Church? God's providence is often but his secret care over his own cause, evinced in the unforeseen results of human agency; and in this sense it was perhaps never more visible than in that event the history of which I have thus far been tracing, and the final issue of which is now so near at hand.

Allusion has been made to the sermon preached by Mr. Griswold before this Convention. Considering the circumstances under which it was delivered, the audience before which he spake, and the position in which he himself stood, it was every way as appropriate to the occasion as it was full of gospel truth, just thought, and happy diction—in very deed, a remarkable sermon; bold, yet not assuming; faithful, yet not indiscreet; pointed, yet not offensive; correct, and even beautiful in style, yet not ambitious of notice for

its beauty; in a word, the outspeaking of the future Bishop. One of the leading Congregational ministers of Boston was present at its delivery, and not knowing either the preacher or the relation in which he stood to the Convention, inquired, at the close of the service, who he was. Upon being told by the gentleman of whom he inquired, that it was Mr. Griswold, the Bishop elect of the Eastern Diocese, he rejoined, "Well, I can only say that, if such is to be the general character of his preaching, he is worthy to be made the *Arch*-bishop of Christendom."

[This sermon was published in the Appendix to the original Memoir; and though room for it can not be made in this abridgment, yet an extract from it may be here introduced, both as a specimen of the whole, and by way of setting forth in his own language, and more explicitly than has yet been done, the doctrinal system which he held and taught, and to whose secret influence his own holy life is to be ascribed. It was on 2 Tim. 4: 1–3. He thus enlarges on Paul's exhortation to "preach the word:"]

"'Preach the word,' says the Apostle, comprising in two words an injunction of vast import. To preach the word, to preach the gospel, and to preach Jesus Christ, are common scriptural phrases of the same meaning. For though *the word* includes all Holy Scriptures written for our learning, and the whole law of God, the same Scriptures teach, that 'Jesus Christ is the end of the law for righteousness to every one who believeth.' All the prophets centre in him as the way and the life. The law looks forward, and the gospel back, to him alone, as the Lamb of God who taketh away the sins of the world. St. Peter, in his discourse before Cornelius, has given us a good explanation of what we may understand by preaching the word. 'The *word*,' he says, 'which God sent unto the children of Israel, *preaching peace by Jesus Christ*, (he is Lord of all,) that *word*, I say, ye

know, which was published throughout all Judea; how God anointed Jesus of Nazareth with the Holy Ghost and with power; whom they slew and hanged on a tree; him God raised up the third day. And he commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.' This, then, is the *word* which we are to preach—that Jesus Christ is the Lord our righteousness, who died for our sins, and rose again for our justification, and that eternal salvation is to be obtained through faith in his merits. This was the subject of St. Paul's preaching, who 'testified, both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.' Such should be the theme of our discourses. Whatever we teach, and however good in itself, which has no respect to the Redeemer, nor our salvation through him, is not his gospel, nor is it the word, in the Apostle's sense. We must preach the doctrines of the Saviour's cross; such as the sinful, fallen state of man; the redemption which is through His blood; the necessity of a conversion from sin and renovation of the heart, through the sanctifying influence of the Divine Spirit; with the insufficiency of our best deeds and merit, and of our natural strength to attain acceptance with God and eternal life. We must preach 'repentance toward God,' as the necessary preparation for his heavenly kingdom and the comforts of the gospel. We must set forth 'faith toward our Lord Jesus Christ' as the condition of salvation through his blood; as the element of Christianity; as the life and soul of moral goodness.

"We must also teach the necessity, and exhort men to the performance of every religious duty, of every gospel ordinance, as the evidence, not of our righteousness, but of our faith. The sacred ordinances of our religion are, on God's part, testimonials of his love to us in Jesus Christ. On our

part they are public acknowledgments of our unworthiness to merit life eternal; of our inability to save ourselves; of our gratitude for God's mercies; of our trust in the Lord our Redeemer, and submission to his righteousness.

"Moral virtue, though not in itself the word we are to preach, is also a very necessary part of our preaching. It is 'a faithful saying,' and it is our duty to 'affirm constantly, that they who have believed in God be careful to maintain good works.' We are to teach the strictest and purest morality; not, indeed, as the foundation of our hope, or ground of our justification; not as entitling us to heaven and happiness; but as the just return for God's goodness; as a grateful acknowledgment of his mercies; as a cordial compliance with his will; as the proper fruit of Christian faith; as a participation in the Saviour's cross, and a conformity to his holy example, necessary to the glorious rewards of his heavenly kingdom.

"Such is the morality we are called to preach, founded on a faith in the doctrines of the gospel; and it is the only morality which will be of much real benefit to mankind. Let us expatiate ever so finely on the inherent beauty and amiableness of virtue; though we 'speak with tongues of men and of angels' of the natural fitness of moral rectitude; though we earnestly declaim against the vices of the age, and expose to view the deformity of sin, we shall never remove it from the heart, nor make men better, till we make them Christians. When was the heart ever changed, or the world reformed, by this kind of teaching? Will the best precepts of morality, independent of the truths and motives which the gospel reveals, awaken sinners to repentance? Our flowery disquisitions on the various duties of life, though polished smooth as marble, will be as cold, nor touch the heart with the pure flame of devotion. That virtue is amiable, none can deny. But are its charms alone sufficient to counterbalance the allurements of the world, and restrain the

inordinate propensities of corrupted nature? No—we must preach the *word;* we must preach the gospel; we must preach Jesus Christ, and him crucified. We must cleanse the fountain, that the streams may be pure. The word, the quickening word of God must be 'grafted inwardly in the heart,' before it will 'bring forth the fruit of good living.' They who are whole need not a physician, and they who think themselves whole feel not the want of one. Men must be sensible of their sinful, perilous state, before they will 'hunger and thirst after righteousness,' which yet they must do before they are fed; for God fills the hungry with good things, and the vainly rich he sends empty away. How shall we apply to the great Physician, till we are sensible that 'we have no health in us?'"

Owing to the difficulty of then assembling the requisite number of Bishops, the consecration of Bishop Griswold did not take place till nearly a year after his election. His auto-biography refers to it as follows:

"My consecration was at New York in 1811. Why the ordination of a Bishop should be so called, more than that of a Deacon or Presbyter, I do not know. The Rev. Dr. Hobart was ordained at the same time. Though he was several years younger than myself, was elected nearly a year after my election, and was chosen to be but an assistant Bishop, still he was registered as my Senior, and uniformly had the precedence. The purpose of this partiality was that he, rather than I, should, in the probable course of events, be the presiding Bishop. I would to God it might so have been. Through all my life, I have delighted most in retirement. To appear in any public or conspicuous station, has ever been unpleasant; and as far as *duty* would admit, I have avoided it. It was with great reluctance that I afterward consented to preside in the house of Bishops. It

was much more painful to me from my knowing that such measures had been taken to prevent it. The whole business has been much blessed to me in the subduing of a proud heart. My first two ordinations were not a little blessed in the same way; but much more this last. Indeed, whether or not it be considered as boasting, I can truly say, that at no period of my life have I thought that I had less honor in this world than to my merits was due. In particular cases, certainly, (which may no doubt be said of almost every person who has occupied a conspicuous station in society,) I have been unjustly censured, and my motives and conduct have not been always duly appreciated: but in more instances my failings have not been generally known. A retrospect of my life past presents a most humiliating view of sins and follies."

Attention has already been called to the almost visible Providence which brought to pass the election of Bishop Griswold, and to his remarkable fitness for the post he so reluctantly assumed. It may, however, by some be supposed that had Bishop Griswold possessed more of the impulsive and dazzling qualities of character; had his modesty and self-distrust been less, and his power to strike at once the popular mind, and to put in motion great schemes for the extension of the Church been greater; he would have done a better work in his day, and left behind him more splendid monuments of his usefulness. But this may well be doubted. That which has the most sudden and the most imposing beginning does not always last longest nor grow largest. Besides, when we consider the character of the population upon which he was to operate in the keen, cool, thoughtful sons of the Pilgrims, and the nature of the prejudices which he was to encounter in those feelings, which had once reared themselves as if into a wall of fire along the whole New-England coast, that Episcopacy

might never live to effect a landing on their shores; when we consider even these things, it will be evident that had he been other than the severely simple, modest, unpretending, holy and blameless man that he was, he never could have acquired the influence which he did; he never could have laid that wall of fire into a mere quiet, harmless pathway for our Church to travel on; he never could have left even in our own Church itself those deep, purifying, and harmonizing influences which it needed, which it has received, and on which, as a base, may now be reared a glorious superstructure; in the words of Mr. Bronson, "a name and a praise in the earth." When God hath a special work to do, he uniformly fits his instrument to his occasion. Such evidently was his way in the case before us. To judge Bishop Griswold justly, we must not go to the city, where, indeed, his influence was always salutary and his reputation honorable, but to the country, where his great work lay, and where his presence was always hailed as that of a true man of God, and as that of a richly endowed ambassador for Christ. Never, probably, will the hills and valleys of New-England feel the tread of a foot or hear the sound of a voice that shall waken the echo of a more hearty welcome than his, or that shall find the moral elements around better prepared to yield to the quietly, unobtrusively growing influence of the man who shall walk there, or of the messenger who shall there proclaim "the unsearchable riches of Christ."

CHAPTER VII.

EARLY EVENTS IN THE EPISCOPATE OF BISHOP GRISWOLD.

Bishop Griswold was then in the ripe prime of life: his voice, though not strong, was yet clear and musical; his appearance remarkably dignified and impressive; and his influence peculiarly sweet, conciliating, and harmonizing. The hand of God had already twice been laid upon him, and was about to be laid upon him again, in the death of beloved children. His first Harriet died, as we have seen, in 1805. His daughter Eunice, in the lovely womanhood of twenty, died but a few weeks before his consecration. And now, his eldest child, Elizabeth, his first-born, the wife of Mr. Augustus Collins, was just ready to drop from the parent stem on which she had grown; while Viets, his eldest son, was on the eve of starting for Cuba in the vain hope of averting the approach of the insidious destroyer who had so openly fixed himself within the family circle. Thus he already stood like a man in the midst of his flower-garden; seeing his cherished and beautiful flowers fading and dying around him; calm indeed, and uncomplaining at the sight, yet filled by it with a strong and irrepressible sensibility, and touched by it to a deep and sacred musing.

Such was Bishop Griswold when he first began to move among the churches committed to his care; the well-fur-

nished and diligent, the meek, the subdued, the lovely servant of Jesus. All felt that he was a man whose thoughts were much in heaven. All realized that there was in his presence a something spiritual, not seen on other men. And many found that with him came the prayer that "availeth much," and the anointing of that Holy One who teacheth to know all things profitable to salvation.

The condition of his Diocese, when he entered on his duties, may be judged by what has already been incidentally said, and from the following statement: In the four States of Massachusetts, (which then included the District of Maine,) Rhode Island, New-Hampshire and Vermont, there were in all twenty-two parishes, and sixteen officiating clergymen. Of these parishes, however, several existed in little more than name: several others were very feeble; and the main strength of the Diocese lay in a small number of old and comparatively wealthy congregations. Even of these, however, Trinity Church, Boston; St. John's, Providence; and Trinity, Newport, were the only ones possessed of much strength.

On the whole, the state of the Diocese was one of great and previously increasing weakness. Its eight years of existence without the superintending care of a Bishop had proved years of decay. Its tone of religious feeling and confidence had become confessedly depressed. Discouragement in some parts was setting in to sink it still lower. And the lack of discipline was admitting irregularities both in morals and in order, especially in the more retired parts of the Diocese. The consecration of a new Bishop was, indeed, hailed with satisfaction everywhere; and everywhere he was received with cordiality and warm support. Still, as it is easy to see, an arduous work lay before him; in some respects more arduous than that of building up an entirely new Diocese. To revive what has become languid and fixed in habits of inactivity; and to harmonize and

cement elements which have become loose and jarring through long absence of uniting, binding influences, is often more difficult than to collect new materials, and keep them in the progress of growth, and in a state of consolidation. There is, in this latter case, a feeling of fresh, new-born life, and of cheerful onward following in the counsels of a recognized and influential head, which is unknown in the former, and which is decidedly favorable to vigorous effort and to successful enterprise. But the very weakness of the Diocese to which he was called was one of the reasons why he accepted the call; and therefore, the proofs of it with which he met, neither surprised nor disheartened him. He entered on the difficult work before him, prepared for all its exigencies, and braced against all its discouragements; resolved, by ceaseless diligence, and blameless devotion to his Master's cause, to do all that, through the grace of God, might be possible in rearing up the fabric of a vital Church out of the still feeble remains of what the shock of revolutionary war had left well nigh destitute of life.

It has passed into a sort of proverb, that the mitre is a sovereign specific for the cure of defective churchmanship; and by many it has been supposed to minister strengthningly to a Bishop's love of power, and to a disposition to "magnify his office" even beyond the measure of apostolic zeal. But, however well founded such views may be, they were not realized in the case of Bishop Griswold. For, in fact, he had no defective churchmanship to be cured; while, in every other respect, the influence of his election and consecration was to fix and settle him in wisely moderate views of the Church, and of that chief ministry in the Church to which he had been called. He was a Protestant Episcopal churchman in the fullest and best sense of the terms; but, as a Bishop, he never belonged to any *party* in the Church. He went for Christ and the salvation of men; he went for the Church in her integrity and purity: but he

went for no strained theory in either doctrine or polity; and was more anxious by humble zeal and noiseless fidelity to adorn the office which he bore, than by extravagant claims and vociferous panegyric to urge it on the attention of others. It was evident to all who noticed him, that he regarded his office, not as an occasion for setting himself up as a lord over God's heritage, but simply as a means of doing increased good to the sheep of his pasture. He looked upon that office, not as conferring on him rights, titles, and immunities, but as imposing on him cares, duties, and responsibilities. He *felt* its call to increased diligence, humility, and spirituality in the service of Christ; and besides this, felt little else, and thought of little more.

To the fact of his belonging to no *party* in the Church, he alludes in the following paragraph from his auto-biography; and I give it as an important illustration of one of the leading traits in his Episcopal character and conduct:

"Soon after my consecration, I found, and was in some degree surprised at finding a remarkable change in my feelings and affections towards the clergy in my Diocese. I had before, as I supposed, viewed those with whom I was acquainted, as brethren and friends, and as Christian charity required. But, after I became their Bishop, they seemed to me as children. I felt a lively interest in their honor, happiness, and prosperity, which I had never felt before. Whether this was selfishness concealed from my own view, I will not decide. I was disposed (perhaps too much so) to regard it as the result of good and right influences; it certainly gave me pleasure; and it no less certainly influenced me in the determination to *treat* them as a parent should his children, with equal favor and love. However in sentiment some may have differed from me, I certainly have endeavored, to the utmost of my knowledge and power, to treat them all with strict impartiality. It was very natural that

any one in the like situation should, by those especially who were interested, be suspected of partiality. I have accordingly been accused of it. On the contrary, however, some have thought that I did not sufficiently regard the interests of the Church in my adherence to such impartiality as that which I had determined to observe. Of this, I leave others to judge, intending no more than to declare what have been the facts and the principles of my conduct.

"One thing is too evident to those who have any knowledge of mankind, that, in times when conflicting interests, party spirit and differing creeds agitate society and divide Christians, (and such are the times in which almost all Christians live,) no one will be popular, or much extolled or caressed, unless he becomes a partisan, and promotes the interest and cause of some one of the contending parties. He who would steer a middle course, doing justice to all, and injury to none; who, as the case commonly is, sees something good and something wrong in every party or sect, must hope, at the most, only to escape censure, and to have the answer of a good conscience. As he will not go to the extremes of any party and advocate what they chiefly aim at, they will expect little from him; he therefore is, of course, neglected of all. And happy, as he ought to view it, is *such* neglect. In a world like this, if it will but let us alone, if it will but let us quietly pass through it, walking in the straight-forward course of our duty, with *this* should a good man be satisfied. Though I have probably been as decided in my opinions as other men are, I have from my youth determined to be of no party in politics or in sectarianism. In regard to the former, it is, in my judgment, better for the clergy, and for their parishes, and indeed for their country, that they should leave civil government and the management of public temporal concerns to the laity. The history of the world shows that politics and state affairs have seldom been well managed when in the hands of priests.

Their business is with a kingdom which is not of this world; and they are engaged in a warfare whose weapons are not carnal."

As to the influence of his entrance on the Episcopate upon his religious feelings, character, and labors, it is a remark of the Rev. Dr. Crocker, who was his colleague from Rhode Island in the Electing Convention at Boston in 1810, that, "to all who knew him intimately, and observed him carefully, it was obvious that his providential promotion was the means of bringing home to his heart, with a power which he had never before felt, the conviction that he was an appointed instrument in the hands of God for the good of his people. His public discourses assumed a warmth, an unction, an authority, an evangelical character, that had not previously belonged to them. And it should never be forgotten, that the extraordinary revival in the summer of 1812, one year after his consecration, was the fruit of his growing faithfulness."

Of this remarkable event, the Bishop has left us in his auto-biography his own simple account. He says:

"In the year 1812, there was in Bristol an awakened attention to the subject of religion, which was very wonderful, and the like of which I had never before witnessed. It commenced among the members of my parish, when no such thing was looked for, nor indeed thought of. No unusual efforts had been made with any view to such an excitement. My administering of confirmation in the parish a few months previously had not improbably some effect. My recent ordination to the Episcopate was the means of awakening my own mind to more serious thoughts of duty as a minister of Christ; and in consequence, I had, no doubt, with more earnest zeal preached 'Jesus Christ and him crucified.' The change which I first noticed was the

appearance of increased seriousness in the congregation, especially on leaving the Church after service. There was little or no laughing, or merry salutation among the people; neither talking of worldly things. After the benediction, and a minute of private prayer, they retired, silent and thoughtful. Some soon began to express a religious concern respecting their spiritual state, and were anxious to know 'what they should do to be saved.'

"In consequence of this awakened and increasing inquiry, I began to meet with them one or two evenings in the week, not only that we might unite in praying that they might be led into the way of truth, and enjoy the comforts of hope, and of peace in believing, but that I might save time to myself and them by conversing at the same time with a number who were in the same state of mind. I soon found that the number of such inquirers had increased to about thirty; and in a very short time the awakening was general through the town, and very wonderful.

"Very much to my regret the number of communicants had hitherto been small, but about forty; and yet, notwithstanding the very zealous efforts of those of other denominations to draw the converts to their respective communions, a large number of adults (forty-four) were baptized, and a hundred were added to my communion, of whom more than half had before been accustomed to attend worship in other places, or in no place. These converts were not encouraged in ranting, or in any enthusiastic raptures, nor did they incline to any extravagance, but gladly hearkened to the 'words of truth and soberness,' and very few of them afterward 'turned from the holy commandment delivered unto them.'"

The Bishop's daughter, Mrs. Collins, to whom reference has already been made, died the 29th of December, 1811; and his son Viets, who, as we have seen, went to Cuba for his

health, survived no longer than May 1st, 1812. Yet, notwithstanding the recentness and the pressure of these afflictions, and though God was manifestly and wonderfully blessing his labors in his own parish, he felt it his duty to fulfill his engagements to his diocese. He was the servant of all the churches now; and therefore, in the very midst of the awakened interest of which he has given us an account, he departed on his second Episcopal tour through the four States. Still the blessing which he had seen falling on his parish ministry continued to descend; and after his anxiously-expected return he performed the glad office of gathering in its rich, ripe fruits,

> "Joyous as when the reapers bear
> Their harvest treasures home."

Of the condition of his parish, and of the progress of the sacred movement during his absence, he received at Middlebury, Vermont, the following account from the late Bishop of Rhode-Island, who was at that time pursuing his theological studies in Bristol, as a candidate for orders under Bishop Griswold. I give the most important part of the letter:

* * * * * "Since your departure the engagedness of your people in the good cause has apparently increased. There have been some new instances of awakening; some who were slightly impressed are now mourning in bitterness for their sins, and some who were lately 'heavy laden' with the burden of guilt have entered into the promised 'rest,' and are rejoicing in the love of God!' (After mentioning the names of many individuals, the letter proceeds:) "At our last meeting we had indeed a solemn but joyful season. A great number were present, ten or twelve of whom were dissolved in tears and crying for mercy. I have no doubt that the work of God is extending and increasing both in power and in purity. Nothing

like fanaticism has been manifested among our people; but a most earnest hungering and thirsting for the bread and the waters of life eternal. I can not express my own impatience and the anxiety of the people for your return. I fear much lest the good work should be checked among us for want of an experienced pastor to encourage and promote it. At a time like the present, when God is shedding forth his Spirit, opening the eyes of the blind, and extorting from the hearts of many the cry of the awakened jailer, ('What shall I do to be saved?') I most sensibly feel my weakness and insufficiency for the work to which I am called." * * *

The influence of the events of the summer of 1812, on the parish of St. Michael's, Bristol, is felt to the present day, both in its spiritual and in its temporal condition. Precious fruits put forth on that occasion are still ripening there; and as we shall see, other seasons like it, and with like precious fruits, have since been added.

The closing portion of the Bishop's auto-biography gives us some idea of the abundance of his labors during his residence in Bristol:

"While in Bristol," he writes, "I delivered several courses of lectures: one of about eighty or ninety on the four Gospels in the way of a harmony. After having finished them I was much urged by my hearers to publish them. But though I had reason to hope that through the blessing of God they were not a little useful to my congregation, and to many others who attended church in the evening to hear them, yet as they were necessarily prepared in much haste, and I could not find time (having then a large school, and preaching three times a Sunday) to correct and improve them, they were none of them published, and have since been destroyed with many hundreds of other manuscript discourses. In preparing them I made some use of the Har-

monies of Bishops Newcome and Macknight, of Bishop Porteus' Lectures on Matthew, of Hunter's Sacred Biography, and of several commentators and other writers; but no use, I trust, which was inconsistent with a claim to originality. I have already burnt, or otherwise destroyed, about twelve or fourteen hundred of my manuscript sermons, not because less my own composition than those which remain, but because I had more than I could ever use in future, and because they would all probably be useless after my decease. I have in many instances declined giving my sermons for the press when requested, from observing how little such publications are read, and how soon, like old newspapers, they are thrown away. In the present age, when light reading for amusement is so much in vogue, good sermons are but little read, though published in elegant volumes, which seems to be almost necessary to their being read at all.

"I delivered also a series of discourses, thirty-three in number, on the Acts of the Apostles; about twelve on the Catholic Doctrine of the Trinity, which I would gladly find time better to digest and complete; one on each of the ten commandments, to which I added five on our Lord's summary of the Decalogue; several on the Catechism, and the Apostle's Creed, and on each chapter of the Revelation of St. John.

"A celebrated author has observed that Calvin was wise in not writing upon the Revelation; and the more celebrated Voltaire has thought fit to say that 'Sir Isaac Newton wrote his comment upon the Revelation to console mankind for the great superiority which he had over them in other respects.' But I considered that One who is much wiser and of infinitely better authority has said, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein.' Rev. 1 : 3. With this text in view I endeavored, in a practical way, to

instruct my congregation to hear to edification what can already be understood of those prophecies, and to keep the things written therein. But in preparing those discourses, though the preparation was hastily done, light seemed to break upon my mind, and interesting views of what was there predicted, which I long hoped to find time to digest and arrange into some regular form. That time, however, has never been found.

"I also delivered a course of seventy lectures on the five books of Moses. In all these I had a general text in view, the words of our Saviour, 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me,' particularly noticing what we learn from those Scriptures of Christ and his work of redemption. Such a plan, well executed, would, in my judgment, be a valuable acquisition to our Theological Libraries.

"These courses of lectures were all delivered Sunday evenings, and so far as I can judge have been among the most efficacious of my pulpit labors. During the services, such portions of Scripture were read as were thought most appropriate to the subject respectively of each discourse."

After reading such paragraphs as those which have now been transcribed, and with which, amidst many regrets, we take leave of the modest Bishop's auto-biographical sketch of himself, it is difficult to say which, at the outset, would have been the more desirable, that he should become the constantly-engrossed supervisor of his parish and his diocese, spending all his time in gathering, uniting, cementing, and instrumentally vivifying the elements of that extended ecclesiastical body which was placed under his care; or that he should have it in his power to follow the strong native bent of his inclinations as a man of reading and research—to become the patient as well as the ardent student, the productive as well as the profound theologian, the

voluminous as well as the luminous author; and thus, instead of committing to the flames bushels of manuscript evidently rich in the rudiments of valuable truth and knowledge, to pour the light which gathered upon his own mind over the mind of his age and over the libraries of the Church in all coming ages.

That the estimate here implied of his ability to bless the world not beyond, but as one among the rich and ripe scholars of the Church, is not extravagant, enough, I trust, has in the foregoing pages been said to show. However little the world may have been aware of it, that quiet, modest, humble Bishop drew from his German ancestry so large an inspiration of the German industry, aye, and of the German genius for scholarship that, had he been even moderately able to indulge his inclinations, free as he was by divine grace from German errors, he could not have failed of leaving behind him, as the fruit of his long life of study, some of the most precious as well as abundant contributions to the theological learning of the Church. There is no disposition to claim for him or ascribe to him the attributes of uncommonly dazzling and inventive genius. Evidently his place never could have been among the few suns which hang so gloriously in the firmament of letters. Nor could it ever have been among the lesser satellites of the system. But it would have been among the planets, which while they gather most do most give forth the light, and which while they receive most warmth do also produce most fruit for the sustenance of spiritual and intellectual life. His genius lay not in splendid invention, but in diligent accumulation and rich acquisition; in luminous illustration and in useful production. The few writings which he has already given to the world, pure in style and sometimes beautiful in ornament, show what he might have been and what he might have done in the walks of scholarship. Nor does the world yet know what he actually was in this

respect, notwithstanding the unusual hindrances which lay in the way of his studies. His best labors as a theologian lay after all not in his Episcopal sermons and addresses, as he delivered them on his numerous official tours through his diocese, but in the parish, where he so long and so modestly dispensed the fruits of his midnight studies, beyond the notice of this world's eye.

That this last remark is not without foundation will be manifest from the following tribute from the pen of one who lived long and intimately by the Bishop's side, sitting under his weekly ministry, studying with him for the work of an evangelist, knowing him amidst all the soul-trying, heart-revealing intimacies and incidents of private life, and afterwards succeeding him as rector in his favorite parish of St. Michael's, Bristol.

"I can not close this statement," he observes, "without bearing the little tribute of my unfeigned respect and undissembled affection for the truly apostolical and evangelical Bishop Griswold. To a very high order of human talent he joins the profoundest and most comprehensive acquaintance with Scriptural divinity. I have heard some of the greatest preachers on either side of the Atlantic, including the mighty Horsley on the one and the giant Mason on the other, but I never sat under a minister from whom I received so much and so varied instruction in the word of God. I scarcely ever open the Bible without being conscious of reading it by the reflected light of his clear intelligence. And above all, he crowns and consecrates his great talents and extensive learning with a most catholic and Christian spirit, which is for ever breathing the words of wisdom from the lips of love. He has, in very deed, been a blessed instrument in the hands of his Divine Master of awakening his perishing fellow-sinners from their natural death-sleep in trespasses and guilt; alike, in the place privileged to enjoy

his fixed residence, and throughout his diocese, wherever he has had an opportunity of scattering the bread of life. That great and awful day only, which shall reveal the secrets of every human heart, will be able to disclose how many souls he has been permitted and empowered to turn unto righteousness.

"In his daily and hourly walk and conversation, life and conduct, he exemplifies the blessed doctrines which he so ably, so faithfully, so lovingly proclaims in the service of the sanctuary. In unaffected simplicity, meekness, and holiness in thought, word, and deed; in the conscientious and fearless discharge of the duties of his high and responsible office; in the unmeasured benignity of his Christian charity and love for all who bear the impress and image of our common nature, that nature which is infinitely ennobled by being united with the Godhead in the ever-blessed and adorable person of our once crucified but now ascended and glorified Redeemer, he is second to no one of all those worthies who, in the apostolic and primitive ages of Christianity, counted their lives nothing in comparison with preaching the doctrines of the cross, the doctrines of grace."

To this testimony of Mr. Bristed may be added similar testimony from another quarter.

A lady of great piety and intelligence, who was much in his family before the decease of his first wife, and therefore thoroughly acquainted with him, upon being requested by the present writer to furnish him with her recollections of the Bishop, in speaking of his ministry and the estimate in which he was commonly held in Bristol, says: "It was a remark then often made respecting him, that there was *one* specimen of *perfection* in the world." And in closing her account, she writes thus: "I must take this opportunity to thank you, Sir, for the suggestion of this *attempt* at recollections; it has brought so vividly before me his exalted charac-

ter. *The nearer the inspection, the more angelic the likeness.*"

The first Convention of the Eastern Diocese which was held after Bishop Griswold's consecration, assembled at Providence, September 30, 1812. His address to the Convention is remarkable alike for brevity and modesty. He evidently started on his course of duty with the feeling that it did not become him, while young in office, to put himself forth in any labored production; with the determination not to assume the exercise of an influence which he had not yet acquired; and on the principle of letting his *actions* rather than his *words* define his ecclesiastical position, and interpret his religious views. One can hardly read such an address, delivered on such an occasion, without feeling that it was peculiarly characteristic of the man who, on a different occasion, remarked, "*Words* cost but little, and are often worth no more than they cost."

The feeling has often been expressed by his clergy, that the characteristic modesty of Bishop Griswold, and his apparent reluctance to put forth his influence in forwarding great leading measures of policy in his Diocese, detracted much from his true usefulness. But the longer I reflect on this subject the more strongly am I persuaded of the injustice which such a feeling did him. The truth is, (to take a somewhat different view of this subject from that which was taken a few pages back,) it was his modesty and his apparent reluctance to act in many matters, that kept the centrifugal parts of his Diocese together, till, at his demise, they were all ready in strength and experience to stand up at once, *four* well-braced and well-organized Dioceses, with their well-furnished and efficient Bishops, instead of *one*. What *appeared* to be reluctance to put forth his influence was, in fact, less that, than a wise caution under the circumstances in which he found himself placed. He felt his own position better than the clergy of the separate States could feel it for

him. While they were thinking of their separate State interests, longing for their more rapid advancement, and perhaps pondering the question how soon they might be called to elect from among themselves their own independent Bishop, he was feeling the difficulty of presiding in harmony over such separately tending elements, and the almost impossibility of either originating or infusing life into any *general* measures for their increased prosperity, or even into any *State* measures for that end, consistently with the relation which he bore to the whole body. In such a state of things it had been easy for him to put that whole body into intense action; but it would have been the action of convulsions, not that of health. On the whole, when it is remembered that after the Eastern Diocese began to meet annually, Bishop Griswold had *five* conventions to attend where other Bishops have but *one*, and for the greater part of the time a *parish* to care for besides; that he had to combine and guide the movements of a complex whole, while the clergy and the measures of the separate parts were often tending away from *general* and gathering themselves around *particular* and sometimes *conflicting* interests; and that into which part soever of his diocese he went, he felt the presence of a something that was instinctively, without special design, working itself up into a sort of rival influence with his own; it will be seen that his position was full of peculiar difficulties, and called for the constant exercise not only of all that wonderful industry, but also of all that uncommon meekness, prudence, and wisdom for which he was so remarkable. And when, moreover, it is considered that as a *parish minister*, few among us have ever been more largely successful, more richly blessed than he; and that, as a *Bishop*, he began, in 1811, to watch over a few scattered parishes, feeble and "ready to die," and yet left them in 1843, multiplied to an hundred, distributed into five fully organized Dioceses, and ready to support four active Bishops,

it may well be doubted whether the evidence of his usefulness could have been more full and complete.

The difficulty of obtaining clergy for his parishes pressed heavily on all the early Episcopate of Bishop Griswold. His chief anxiety was to get men fit for the work. What *qualities*, both *religious* and *literary*, he sought in his clergy, may be seen in the following extract from a letter to the Rev. Mr. Bronson, of Vermont:

"We ought to exert ourselves more in selecting and training young men for the ministry. We shall not find, at present, a sufficient number from our colleges. And it is unhappily the fact, that too many of those who *condescend* to take holy orders expect to live in ease and affluence; to find Churches already organized *with good livings.* We have none such to bestow on any. We need laborers possessed of *apostolic* zeal, who are willing to *plant* before they *reap;* who are willing to go into the spiritual wilderness and *cultivate for themselves;* who, duly impressed with the importance and duties of the sacred ministry, are content to 'spend and be spent' for God's glory and the salvation of men; and who of course 'seek *first* the kingdom of God and his righteousness,' trusting that he will add whatever is necessary for the comfort of this life. *One* such is worth twenty drones in the sacred ministry. Such, indeed, are most likely to succeed in obtaining a comfortable living, for they have the promise of Christ himself to rely upon. If you find any who are likely to be of this description, they ought to be encouraged to turn their attention to the ministry, and assisted in attaining the necessary qualifications. *These last are not to be neglected.* It is important that our clerical body be made respectable for learning and talents, as well as useful in piety and zeal."

The above sentiments were not recorded by a man who

preached one thing and practised another. He did not say to the laborers amidst the real toils and sacrifices of the ministry, "*Go* work in the Lord's vineyard;" but placing himself in their fore-front, and showing them the manner of their day-labor, he said, "*Come*, follow me, and let us bear together the burden and heat of the day."

CHAPTER VIII.

BRIEF NOTICES OF THE EASTERN DIOCESE, AND OF INCIDENTS IN THE LIFE OF ITS BISHOP, AS CONNECTED THEREWITH.—FIRST CALL TO SALEM.

From the time of Bishop Griswold's consecration, the remoteness of his place of residence from Boston, the chief ecclesiastical centre of his diocese, the place whence the principal routes of travel diverge, and from which, therefore, he could with the greatest ease, and at the least expense, visit the various parishes under his supervision—the place, too, where the main strength of the diocese lay, and at which he might most readily gather round himself all needful influences of counsel and coöperation in his labors—was seen to be a serious inconvenience, and the wish was generally felt and often expressed, that he might have a parish, if not in Boston itself, at least in its immediate vicinity. At the opening of the year 1813, an opportunity for the gratifying of this wish was offered in a unanimous call to the Rectorship of St. Peter's Church, Salem. This call was after some months *repeated*, and twice afterwards urged most importunately by a committee, of which Judge Story was chairman.

But, notwithstanding the urgency of the call and the reasons, independent of it, for his removal, the Bishop found it so difficult, if not impossible, to leave Bristol, that he finally sent the committee in Salem a negative answer.

About this time, also, he received from different quarters letters which spoke in tones of great fear and distrust of surrounding denominations of Christians. In these letters, so far as they expressed or implied apprehensions of danger from the growth and prevalence of Socinian errors in New-England, the Bishop deeply sympathized; but if they were intended to deny the character and privileges of the Church to other bodies of New-England Christians, it is not probable that they met with any very cordial response from him. The Bishop was every inch an Episcopalian, but he never thought that the Church of Christ can not, in any sense, exist without Episcopacy, any more than he thought that the human body ceases to be a body when it has lost its right hand, but has still head and heart united in right relations, and both of them sound, healthy, and active. He saw and felt the dangers to which other denominations are exposed, but he considered them Christian Churches, and rejoiced in all the good of which they were instruments. His feelings on this subject were, in his own peculiar way, expressed in connection with the following incident: As he was one day riding through Massachusetts in the progress of one of his Episcopal visitations, and in company, I believe, with Mr. Strong of Greenfield, he passed many houses of worship belonging to the orthodox Congregationalists, Baptists, and Methodists, but not one belonging to Episcopalians. The fact elicited remark, in the course of which the Bishop observed, "As we have passed along, I have been thinking what the people of our State would do if they could not find religion except by seeking it in our Church."

The great difficulty of obtaining clergy for the vacant parishes of his diocese made it necessary to employ candidates for orders, as lay-readers, in their stead. The peculiar prejudice of New-England people against mere reading, and the great desire to hear them preach, that they might judge beforehand of their qualifications for the ministry, fostered

by the practice among the Congregational Churches of *licensing* those not yet ordained, and a similar custom in the Episcopal Church previous to the passage of the 19th Canon of 1808, created a strong temptation under which candidates for orders were repeatedly led, in violation of that canon, to assume something of the ministerial character. These facts, it seems, at length attracted notice, and called forth an official expression of the Bishop's views on the subject. The following communication from him to one of his candidates is quite characteristic, and shows that, though he did not place ecclesiastical and Scriptural canons on the same ground of authority, yet he knew how as well to enforce the former as to expound the latter:

"Bristol, July 19th.

"Dear Sir:

"Your letter of the 15th inst. I have just now received, and am set down to return you an answer.

"Your subject is the difficulties of complying with the restrictions of Canon 19th. Without any reference to its merits, or the expediency of such a rule, it would be sufficient to observe, that I have no power to alter or dispense with it, but am bound by it no less than yourself. But give me leave to add that nothing which I have ever seen or heard has more clearly evinced the propriety of that canon than your letter.

"As to what you say of 'a number accused of irregularity,' I can only answer that I had not heard of the accusation, though I fear, from what you write, that there is too much ground for one. I have no recollections that the canon has been violated in my presence, or that any regular complaint against any one for such violation has been made; and in your supposition of my previous knowledge of the irregularities which you report, you are much mistaken.

"Respecting the custom in Boston and what has been heretofore practised I would briefly state, what probably you

already know, that there has been, among the clergy of this diocese, some difference of opinion respecting the construction of that canon, and it was by some deemed expedient to postpone a rigorous enforcement of it till the meeting of the General Convention, when its true intention might be ascertained. This has since been done. No doubt can now remain with any one.

"We do not question your being 'entitled to a gown.' The canon only forbids your wearing it when performing divine service; and the reason of this prohibition I should suppose you must know, though what you next add implies the contrary. You assign as a reason for going into the pulpit, its being less *sacred* than other places, as though the object of the canon were to prevent the candidate's profaning the place in which he officiates. Can you, then, be ignorant that the design of the canon is to prevent the evil (and 'tis no small or uncommon one) of the people's making no distinction between clergymen and lay-readers?

"Respecting what you say, or mean to insinuate, from the fact that certain candidates wore gowns at the consecration of St. Mary's Church, Newton, 'tis sufficient to observe that, if the whole congregation had seen fit to appear in gowns, it would have been no infringement of the *letter*, whatever it might have been of the *spirit*, of the 19th canon.

"I rejoice at your declaration that, for yourself, you have no hostility to the restriction, for there is reason to fear that some might be actuated, in such case, by a vanity of making a clerical appearance, totally repugnant to that meekness, truth, and simplicity which are most essentially necessary to the Christian character.

"As to your apprehensions of an unfavorable effect on the Church, I think that such effect may be prevented by a fair explanation of the matter, being careful to suggest nothing to prejudice the people's minds.

"You speak of my being surprised at hearing of a candi-

date's procuring a gown. I acknowledge myself, indeed, truly surprised at the following words from your letter: 'I fear the people of ——— Church will not consent to *hear preaching* from the desk, and pay so dear *for it* as they *now do*.' If these things are so—if the parishioners of ——— Church think that you are authorized to preach, and that you do preach, and if they are paying you a salary on that supposition, you certainly must see the propriety of the canon in question. You ought long since to have informed them better. To suffer them to remain in ignorance on such a point, and still more to do any thing to confirm them in it, would be, on many accounts, very unjustifiable. What is it short of profiting by deception? I request you now to inform the Vestry and Wardens of ——— Church, (by showing them this letter or otherwise,) that candidates for orders, so called in our Church, are considered students in divinity; that their reading prayers and a *printed* sermon occasionally is an indulgence for their convenience; that their business is to prepare for examination, when, if they are found qualified, and desire it, they may be regularly licensed to preach; and that, at present, you have no more authority to preach than any one of the congregation.

"I have great respect as well as affection for the people in ———, and am sure that their good sense will teach them that 'tis reasonable (in our Church as it is in other Churches) that a candidate should go through with his regular studies and examinations before he is licensed to officiate as a minister of Christ. Can you believe that these enlightened people will blame me for not sending one into their pulpit to preach whom I have never examined, who has never offered himself to me for examination, and of whose qualifications I am almost totally ignorant? I desire particularly that Messrs. ——— and ——— may see this letter, that we may prevent these apprehended evils. Let these worthy gentlemen know the rules of our Church, and the reasons of them, and they

will cheerfully acquiesce; and if they prefer you as their future minister, they will willingly wait the time of your necessary preparation for the sacred office.

"You state that the prospects of the Church in ——— were fair before this prohibition. But you can not surely be ignorant that the same prohibition, without the least alteration, has existed for six years, and long before you offered yourself as a candidate. Your hopes, expressed, of *organizing* that Church, I do not understand, seeing that it has been organized for many years. Should you, through the Divine blessing, be made the instrument of its growth in piety and numbers, we shall rejoice and bless God. What you mean by your intention of being 'governed entirely by the feeling of the people,' and your willingness to submit to the regulations of the Church, *so far* as you can *do it with propriety*, will, with some other things, require explanation.

"As to your receiving orders within the year, the Bishops with whom I consulted were clearly of opinion that it is not in such case admissible; besides, as I once told you, it is scarce possible, with the closest application, that you can go through with the requisite studies in a less time.

"You express a willingness to 'make any personal sacrifices' for the benefit of that people, which is very laudable; but I must charitably suppose, though against the most obvious sense, that you do not reckon forbearing to wear a gown and appear in the pulpit, as one among the number of such *sacrifices*. From what Christian motives could you wish to do it? Should any, as you fear, leave our Church on this account, it will be a great grief, and add to the painful cares which are daily accumulating upon me. The Lord's will be done. I desire the prayers of every member of our Church, that I may be guided by his wisdom, and faithful to my duty. But I trust in God, that no pious Christian, who is from principle attached to our Church, will

leave it for so very trivial an objection, or from a disappointment of the vanity of appearing as a clergyman before he is one. That God may direct your heart and your studies to better things than a vain show, and prepare you to become an able, faithful, and successful minister of His word, and true to your duty, is the prayer of

"Yours, affectionately,

"ALEXANDER V. GRISWOLD."

If there was ever a case in which authority was used without arrogance, or keen but holy rebuke administered to one who evidently needed it, I think we have it in the above letter; and if the candidate who received it was not made better by it, he gave, to himself at least, good evidence that, for whatever other calling he was qualified, he was mistaken in supposing himself called and qualified to enter the ministry of the Gospel.

To another, lately ordained, and of a different temper, the Bishop wrote in this very different strain:

"That you are sensible of the vast importance of the ministerial office, and the awful responsibilities of a Christian Ambassador, is much to be commended. Let it humble but not discourage you. Let us devoutly look to HIM who alone 'is sufficient for these things.' The Lord, we trust, has already blessed your labors, and shown you the way to further usefulness in his holy vineyard. Go on, then, with confidence that he who has begun a good work in you will finish it. Improve the talents given you. 'Do the work of an Evangelist; make full proof of thy ministry;' and remember that 'they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.'

"Your friend and brother,

"ALEXANDER V. GRISWOLD.

"The Rev. TITUS STRONG."

This letter was written in view of Mr. Strong's ordination as Presbyter; and it is a model of fatherly affection and of apostolical faithfulness. It shows that its writer knew how to commend as well as how to rebuke; how to encourage as well as how to instruct.

I have already alluded to the desire felt by many that the Bishop should reside nearer the centre of his Diocese, and to the result of the effort which was made to induce his removal to Salem. In the spring of the year 1816, a further effort, originating in the same cause, was made to secure his settlement in *Cambridge*. The small but important parish in that town was now vacant; but being unable of itself to support the Bishop as its rector, the friends of the Church, in and about Boston, took measures to secure such a salary as would be sufficient for that purpose; and on the 21st of April, Judge Tyng wrote to the Bishop in their behalf, and by way of preparing him for a call from the vestry. His answer was as follows:

"Bristol, May 3d, 1816.

"Dear Sir:

"I had the honor of receiving your favor of the 21st of April, and return you cordial thanks for the kind and interesting information which it contains.

"That the Church in Cambridge is very small, I had supposed; that more vigorous measures are in operation for its future prosperity is a subject of gratulation. May the Lord give them success. That those measures have not been adopted with unanimity is, however, very much to be regretted.

"Respecting my removal to Cambridge, I shall affect no reserve, but answer with that frankness of communication which both the manner and the subject of your letter require. I consider myself as devoted to the service of the churches in this Diocese, and bound certainly to do what-

ever shall be in my power to promote their interest and prosperity. Nor can it be denied, that a more central situation would apparently enable me to perform the duties of a diocesan with more facility and convenience, both to myself and to the churches. Were I less engaged in parochial duties, and in a situation to bestow more of my time in visiting the various parts of the Diocese, my time, we may reasonably suppose, would be more profitably bestowed. It must also be allowed, that Cambridge is sufficiently central and convenient. But still, to my removal thither there are several obstacles, and some of serious consideration. That of the least weight is my private interest, which, from the peculiarity of my situation, must suffer very considerably by a removal from this place; nor can I reasonably expect to find another situation so convenient for my family as the one which I now possess. But of these things I am sensible little account should be made.

"A point of much more serious importance to my feelings is the separating from a people with whom for many years I have lived in the most perfect harmony, and whose very great and uniform kindness to me and mine have engaged me to them with the most tender ties of gratitude and affection. Should it be urged in reply, that private feelings ought no more than private interests to interfere in a matter of more public concern, I have to add very serious apprehensions, that the Church here in Bristol would suffer in consequence of my leaving them. Being already bound to them as their minister, my heart revolts from a separation against their consent; nor would it consist with my duty to leave them unsupplied.

"Supposing that they may be satisfactorily supplied with another minister, it would remain only to consider my prospects of a maintenance in Cambridge. To those generous friends who have offered to contribute for my benefit, as also to those who have already done it, I am under the

greatest obligations; and it is my daily prayer that the Lord, who is able, may bless and reward them. You can, better, perhaps, than myself, judge what will be the ordinary expense of a large family in that place; not less, I suppose, than in Boston. To myself, it is less painful to suffer almost any privation than to burthen my friends. We, who are dependent on the gratuitous contributions of Christian people, should be content with such style of living as they judge fit and becoming. I have little doubt, while the Lord shall preserve my health, of being able to clothe and feed my family with the sum which you mention. But, whether it would be possible, with the most rigid economy, to live in such a manner as would there be thought respectable and decent, my friends in that vicinity are best able to judge. Should it be the Lord's will that I reside among them, my chief concern in these things will be, not to disgrace them; my careful endeavor, that nothing bestowed upon me be needlessly wasted; and my confidence, that they will not expect what is impossible, nor be offended with a plainness and frugality which must be necessary.

"The time, we may hope, is not far distant, though probably beyond my day, when the funds of our Church shall place the Bishop of this Diocese in a situation for greater usefulness. Till such time arrives, the most retired situation for his residence is perhaps the best. But this must be as the will of the Lord and the voice of his people shall direct. My desire is to spend my few remaining days among the kind friends who here surround me; but I hold myself in readiness to go whithersoever duty and the good of the churches may call me. And whatever shall be determined, of one thing be assured, that

"I am, with affection and respect,

"Your friend and humble servant,

"Alexander V. Griswold.

"Dudley A. Tyng, Esq."

The apprehension expressed in this letter, that his private interests would suffer by a removal from Bristol, arose, it is presumed, simply from the necessity to which such a removal would subject him, of selling at a sacrifice the house and garden in Bristol, which he had contrived by his little savings to purchase, and which, with his skill and industry in horticulture, were vastly more available to the support of his family than they could be made by either sale or rent. The letter is valuable, chiefly as showing the modest views which he entertained of the style becoming a Bishop in the Church of Christ. He desired, indeed, what would not disgrace the friends among whom he might be called to move. But of the style which men of the world affect, he thought little, and for it cared less. He deemed that the honor and dignity of the Bishopric were best sustained by holiness of life, and a self-sacrificing devotion to its duties. He was ready himself to practise that self-denial which he recommended to his clergy, glad of the opportunity thus given, as he suggests in a letter to one of them much straitened in his means, "to evince that our object is *not to shear the flock of Christ, but to feed it.*"

Upon the receipt of this letter by Judge Tyng, the parish in Cambridge called him to its rectorship. But though he was evidently disposed to remove, he found the difficulties so great, and the opposition on the part of his Bristol parishioners so strong, that after long suspense he finally declined the call.

In the year 1814, the Bishop, in addition to his address to the Convention of his Diocese assembled in Portsmouth, New-Hampshire, delivered a charge to his clergy, noticed in the journal of that Convention as "a solemn and excellent charge." This was subsequently published, with "A Pastoral Letter" prefixed.

[A considerable portion of this pastoral letter and charge was on the subject of the *missionary* duty of our Church. It

was among the earliest, if not the earliest, public and official appeals to the Church on this subject. And it affords one proof among many of the practical influence of that system of truth into which the Bishop had experimentally been led, and of its tendency to produce activity and zeal in the service of Christ. As the part which Bishop Griswold modestly bore in our early missionary organization is not generally known, it is an act of simple justice to insert here that portion of the charge (published entire in the Appendix to the Memoir) which relates to missionary work. It must have been like the peal of a trumpet to those who heard it; and its solemn expostulation is not less needed now. After alluding to a falling-off in the annual collections recommended by the Convention, he thus proceeds with his appeal:]

"Has this falling-off been occasioned by the pressure of the times? Or is it owing, brethren, to our own remissness in not setting before our congregations the importance of the duty, and the great benevolence of the object? We surely can not suppose that the people of our flocks are less liberal than other Christians. The testimonies of a generous and charitable spirit, so great, and so often repeated, which we have seen and received, forbid us to ascribe this failure to sordid principles. Is it not rather to be feared that we have not faithfully called them to this duty; that we have not duly set before them its importance? Have we labored, as we ought, to awaken in them a spirit of love for the souls of men; a desire to evangelize the world; to extend the Redeemer's kingdom into distant lands, and to communicate the consolations of the everlasting Gospel to those who sit in darkness and the shadow of death? Is it not the fact that our own hearts are cold in this glorious work? Are we not too indifferent to the spiritual famine by which our fellow-creatures are daily per-

ishing? It is our Lord's will that we 'preach the Gospel to every creature;' that none should perish through want of knowledge. Such is the compassion of the Divine Saviour for dying sinners, that he has given commission for proclaiming the good tidings of his salvation to all the people and nations of the earth.

"True it is, that each minister of Christ has his peculiar charge—his family of Christians to provide for—a little lock committed to his care. In this charge, it is indeed of he first importance that he be found faithful; that the blessings of religion be diffused through every part of his ure, and each cottage be consoled with the salvation of ur God. But we are bound to extend our care, as the ord shall give us means, to other parts of his vineyard, nd call upon our flocks to assist us. In this labor of love, should every Christian, according to his state and abilities, unite. And what Christian will say that he can not contribute something to so good a work? Or who that is able will refuse to assist us? Freely have we received; freely let us give. Shall any to whom the arm of the Lord is revealed, who are called to a knowledge of Divine grace, and enjoy themselves the blessings of the Gospel, feel no solicitude to dispense the same blessings to all whom they equally concern? Are we refreshed at the fountain of living waters with bread enough, and to spare, and yet have no compassion for those who are perishing with hunger, who are parched in a thirsty land where no water is? In all those noble efforts which are daily making to diffuse the light of the Holy Scriptures, and the knowledge of salvation to the remotest parts of the earth, to the darkest regions of the habitable world, shall our Church only take no part? Shall we who ought from the purity of our doctrines, and the charity which we profess to lead the way in every good work, be the last to engage in the best of all works, the spreading of the Saviour's Gospel? Far from

sending it to distant regions, we neglect to promulgate it among ourselves. Considering our advantages, and how much the Lord has smiled upon us, no part, perhaps, of the Christian field is less cultivated than this in which we are appointed to labor.

"Happily for the general state of religion, and to the great honor of the Christian name, the disciples of Jesus are, at the present day, awakening to a sense of this duty, and sending the light of the Gospel to those who sit in darkness. The walls of Zion, we trust, are extending on its true *foundation* and *chief corner-stone;* on 'the apostles and prophets, and Jesus Christ himself.' His kingdom is enlarged by 'the sword of the Spirit, which is *the word of God.*' Most astonishing have been the exertions, and not less wonderful the effects of Bible Societies, now extended, or rapidly extending through the greater part of the Christian world. This is an era of Gospel light, surpassed only by that of its first propagation, and the great miracle of the day of Pentecost is almost repeated. Again do the apostles, though all Galileans, 'preach the Gospel to every creature.' Parthians and Medes, Cretes and Arabians, the dwellers in Africa and the remotest parts of Asia, 'hear them speak *in their own tongues* the wonderful works of God.' Much is already done, and more, we may hope, will be speedily effected by the propagation of the written word. It will tend, we may trust, to what is so much by all good men to be desired, the union of Christians in faith and affection, in doctrine and practice. In proportion as they receive these living waters pure from the holy fountain, they will be refreshed with the same comforts, and imbibe the same spirit. With the Divine blessing, it will facilitate that for which we daily, and, it is to be hoped, most sincerely pray, 'that all who profess and call themselves Christians may be led into the way of truth, and hold

the faith in unity of spirit, in the bond of peace, and in righteousness of life.'

"But still, to those who have the Bible in their hands, may be applied the words of St. Paul to the Romans, 'How shall they believe in him of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, except they be sent?' The holy Scriptures, excellent as they are, will be in a great measure but a dead letter to those who have no spiritual teachers. God in his wisdom has appointed the ordinance of preaching as the ordinary means of conversion, and of instructing his people in truth and righteousness. Unquestionably it is the duty of all, like the wise Bereans, to search the Scriptures, and to learn directly from the pen of inspiration what God has taught; but will they ordinarily do this, and will they sufficiently understand what they read, except, like the same Bereans, they have first heard the word *spoken;* except by messengers sent of God their consciences are awakened to the serious concerns of their future state? In those parts only of the spiritual vineyard, where faithful ministers 'labor in word and doctrine,' can we expect in much abundance 'the fruit of good living.'

"But justice requires us to acknowledge that this duty has not been wholly neglected. Not only is the Bible sent to instruct the ignorant, but teachers also to bear it, to publish its sacred contents, and to preach the Gospel in this country and in foreign nations where Christ before had not been named. In America and in England there are missionary societies which have manifested a zeal for propagating the Gospel becoming those who profess it—becoming those who feel its blessings and are actuated by its heavenly principles. But the harvest is immensely great, and the laborers yet but very few. With sorrow, too, and with shame must we add that our Church has taken but little part in this good work. There is no greater stigma, which has justly been

affixed to the Established Church of England, and sullies that reputation which so eminently she has acquired in the Christian world, than her apathy in regard to propagating her faith. In all manner of charities her children much abound; but in this department, in this work of evangelists, they have been unaccountably deficient. They contribute freely to promote the general work, but have done little to extend their own communion. In few of the British colonies has Episcopacy, till very lately, been completely organized. In these States, before the Revolution, while other denominations of Christians enjoyed the full establishment of their respective systems, the Episcopal Churches were not permitted to have a bishop. But now we rejoice to bear testimony that the Church of England is awaking from this lethargy, and arising in her strength. A voice is heard from the pale of the establishment exhorting her members to missionary labors; a voice that speaks not in vain, and soon, no doubt, will she appear in the foremost ranks of the evangelizing host.

"But there is one portion of the Christian Church still delinquent, and however humiliating may be the confession, truth will compel us to acknowledge that it is this portion to which we belong—even the Protestant Episcopal Church in the United States. It must, however, be admitted that there are even here some recent and honorable exceptions. Several of our sister churches in the other States are now making very considerable efforts to spread the Gospel. Where, then, shall we find a Christian community so little engaged in extending its faith as ours of the Eastern Diocese? And yet the Lord, patient in goodness and abundant in mercy, has most evidently manifested a willingness to bless our labors. But how long will he be with us? how long will he suffer us? Can we still expect his favor while our zeal, if indeed it be among 'the things which remain,' is thus languishing and 'ready to die?'

"Now then is it high time to wake out of sleep. Let us not by our indolence tempt the Lord to forsake us.

"Is it not a fact that we place improper reliance upon our orthodoxy, as supposing that truth will spread of itself and bear away the prize, while others on a worse foundation, by using better diligence, build with more rapidity? How is it to be lamented that knowledge and zeal, which God has joined together, should so often by man be put asunder? Divine truth was never popular in this world, and never will be popular till the nature of man is changed. While the true laborer sleeps, the enemy, ever vigilant, sows tares, and when sown they take such root that they must grow. They who are zealous in propagating the doctrines of Christ, though with some mixture of error, will be more successful, and indeed more useful than others who, with a sounder creed, are lukewarm. If we would maintain that rank among the champions of the cross to which we think ourselves entitled, let us not rely on the paper arms of canons, creeds, and articles, but put on the whole armor of God; let us press forward amidst the perils of the holy warfare, the first in labors or not the first in fame. When Peter the Apostle was going forth to the good fight of faith, how did his Master direct him to distinguish his love above that of others? By his fidelity in dispensing the words of life, 'feed my lambs, feed my sheep.' Those who thus 'rule well,' and 'labor in word and doctrine' with fidelity, shall 'be counted worthy of double honor.' Let us be so distinguished. Let us wake out of this sleep. It is time that this too just reproach of indolence should be taken away from our Church, and that we who profess the purest faith in the Lord Jesus Christ should no longer be the coldest in zeal for enlarging the borders of his kingdom. It is time that we show our faith by our works. Is it not our duty to impart the bread of this life to the hungry? And is it less the duty of Christians to make known the

will of God to the ignorant? and to rescue thoughtless sinners from misery and shame? Was the command of Christ to preach his Gospel to every creature limited to his first apostles? Has the merciful Saviour no love, no grace, no concern for sinners at the present day? Is it not the duty still of every minister and every Christian, according to his means and opportunities, to sound abroad these tidings of salvation? Was it necessary for the first disciples to labor so abundantly in word and doctrine — must they encounter perils by land and perils by water, be instant in season, out of season, boldly withstand persecution, flames, and death, and reprove, rebuke, and exhort with all long-suffering—and is it now become of so little concern? are the souls of men now so worthless, and their salvation of so small account, as to give us no anxiety or solicitude? as not to be worth the sacrifice of a few hours from the year or a few pence from our abundance? 'Tell it not in Gath!' Why did our blessed Saviour suffer such indignities, and the cruel death of the cross? why, with such awakening concern, send his Gospel to all the nations of the earth? to what purpose were all the labors and sufferings and martyrdom of apostles, and evangelists, and prophets, except it be a matter of the utmost importance that men should hear and believe the Gospel—except it be an indispensable duty and most benevolent work in all Christians to impart to mankind the knowledge and the means of salvation?"

[After referring to the lamentable neglect of religion which was manifest around them, he closes with this appeal to the clergy personally:]

"With what awakened apprehension, my reverend brethren, with what trembling solicitude should we reflect that for these things we may be in some degree accountable! If

ungodliness prevails in our flocks we are not released from the responsibility; we have not delivered our own souls till we have given warning, and declared the whole counsel of God by our preaching and example. We are ordained to be 'the salt of the earth, but if the salt have lost its savor' it is good for nothing. Our divine Master has commanded his ministers to be wise as serpents, and harmless as doves, and no ministers that he has ever sent have had more need than we of such prudence and innocency. We have to contend not only with all the impediments and difficulties common to those who preach the Gospel, but unhappily with the prejudices of our Christian brethren of other denominations, against the Episcopal Church; which prejudices you well know prevail, and in a very great degree, in most parts of these Eastern States. It is certain that thousands and tens of thousands are led to believe that we neglect the essentials of religion; that we do not teach the depravity of human nature, the necessity of conversion, the renewal of the heart by the Holy Spirit, and that we are justified, not by our works but by our faith in the merits and sacrifice of Jesus Christ. Our Articles, you will say, may teach them the contrary. True: but they may not read our Articles, or they may think that *we do not read them.* Let *us* teach them the contrary. Let the true doctrines of our Church, on these points, be clearly and often taught, according to their importance. Add line upon line and precept upon precept, till prejudice shall give place to conviction. In teaching our flocks, let us carefully endeavor to lay the foundation of repentance, faith, and sincere piety. To instruct them in moral righteousness, without this foundation, is like building a house upon the sand.

"And let us 'take heed to *ourselves*,' as well as 'to our doctrine.' Let us be sure that we possess that which we pretend to dispense. Shall we preach 'repentance toward God,' while we live to the world? Or 'faith towards the

Lord Jesus Christ,' while, by our own conduct, we put him to open shame? How can we persuade others by 'the terrors of the Lord,' except those terrors have awakened our own hearts to righteousness? Or impart to them comforts which we have never felt? Let us not only embrace the truth as it is in Christ Jesus, but adorn the doctrine of God in all things. Let us show by our own example how men should walk and please him. Let us labor not to please men, but to save them; and evince, by our zeal for their spiritual interest, that we seek not theirs but them. If we would have them 'so account of us as stewards of the mysteries of God,' let us never forget that 'it is required in stewards that a man be found faithful.'

"That we may be so found, and that the Churches committed to our care may increase in numbers, piety, and zeal, the Lord mercifully grant, through Jesus Christ, to whom, with the Father and the blessed Spirit, be ascribed all glory and praise for ever. Amen."

[For some years after this he was largely engaged in correspondence with the London Church Missionary Society, through its Secretary, the Rev. Josiah Pratt—a correspondence which had for its object the enlistment of the Episcopal Church in America in that work of "preaching the Gospel to every creature," in which the Mother Church of England, through her various missionary societies, was so nobly engaged. But peculiar difficulties then surrounded our Church, and it was not till long afterward that his desires and efforts were crowned with success.

The following extract from a letter written in November, 1818, to the late Bishop Chase, who had met with unexpected and trying delays in his consecration as Bishop of Ohio, shows that the overwhelming sense of responsibility which had well-nigh prevented his own acceptance of the

Episcopal office, had not lessened in the execution of its duties:]

"My approbation, my good wishes, my prayers, though unworthy to be heard, you certainly have. Permit me, however, to add the expression of my regret, that you should feel any other anxiety in this business than apprehension of the extreme cares and awful responsibility of the office which you are about to assume. Such, at least, are my own feelings and sense of the thing. It is yet almost my daily fear that I did wrong in accepting this office. If there are difficulties or obstacles in the way of your ordination, wait with patience (my advice is) and with entire resignation till the Lord shall remove them. In such cases he will open the right way, and perhaps better without our concern than with it. If it be the Lord's will to commit to your trust this ministry, you must bid adieu to temporal ease and worldly happiness; but for your comfort, you will know who has said, 'If a man desire the office of a bishop he desireth a *good work*.' Should it appear, however, that the Lord has not called you to this work, you may well rejoice in escaping its cares and responsibilities. Or, should the Church deem it expedient that the consecration be postponed till the next meeting of the General Convention, that will soon arrive. The time is but litle longer than I, in a like situation, gladly waited, and had that time been doubled, should have thought it short enough in preparing for such a work."

The weak and decayed state of several of the parishes was a cause of much anxiety to the careful Bishop. The parish at Marblehead, in particular, had become so hopelessly reduced that the disheartened remnant were ready to accede to a proposal on the part of the Congregationalists

to purchase their lot and building. The manful stand taken by the Bishop will be seen in his truly characteristic letter to the Rev. Mr. Carlile:

"BRISTOL, January 11, 1821.

"REV. AND DEAR SIR:

"It was not till yesterday P.M. that I received your favor of the 5th instant. Its subject is painful indeed; yet most sincerely do I render you grateful acknowledgments for the interest you take in the Church at Marblehead, and for acquainting me with its melancholy situation.

"With regard to the question, Whether its few remaining friends shall dispose of their pews for the purpose stated? without pretending to interfere with their legal right to do it, and without expressing or feeling any hostility or opposition to the proposed new society, I can not for a moment hesitate in giving my decided disapprobation. If that Church, of so many years' standing, is to be abandoned and given up, and its property, which has been piously devoted to its sacred use, is to be alienated, it must be done without my consent. I can never advise or consent to such a measure. Suppose the worst, that the Church there will never be revived, shall the clergy, its guardians and protectors, hasten its dissolution? Shall the physician murther the patient whom he despairs of healing? But are we sure that the Church in Marblehead will never be revived? Have we no faith in the power and providence of God? Four years ago the Church in Portland was more hopeless, and now they support a worthy and pious minister. If all of the present generation should forsake that Church, who knows what zeal God may awaken in that which is to succeed? God often tries our faith by showing us the folly of human wisdom, and the weakness of human means. A zealous, praying people he never did and never will forsake. Let us consider why it is that the Lord removes the candlesticks from his Churches—because we lose our first love,

because we are cold in our religious affection, and serve the world more than our God. Let us, with united, humble hearts, and with fervent, persevering zeal, look to the Lord our God, and he will return in mercy.

"Beside, have we reason to believe that converting our churches into Congregational societies is likely, in the end, to resist the errors of the day? I respect our Congregational brethren, and, I trust, sincerely esteem them in the Lord. But who does not know that their inefficient system has given facility to the introduction of those errors? What Church is so likely to withstand them as ours? What could cause greater joy to the supporters of those errors than to see all our churches given up in the same way? * * * * * * *

"Accept the assurance of my friendship and esteem,

"Alexander V. Griswold.

"Rev. Thomas Carlile."

There is an insight into the Bishop's real character; an insight not often obtained, because modesty and humility made him yielding or conciliating in matters of indifference, or of his own mere personal convenience; an insight, for want of which his character was often misunderstood and misstated; an insight, which shows that when matters of principle, of conscience, of duty were concerned, he was decision, firmness, inflexibility itself. Let such a matter come in what shape it would, though hemmed in with difficulty and dark with discouragement, it moved him not at all. He knew how to hope when all others feared, to believe when all others doubted, to draw encouragement out of discouragement, and to hold fixedly on God, though naught on earth was holding with him.

An incident occurred about this time which illustrates his character in its yielding, conciliating aspect. I have already related the circumstances which formerly defeated his wishes

and plans, and those of his parishioners, for a new church-edifice in Bristol, and the readiness with which he acquiesced in the determination to continue still in their old and inconvenient building. Under the great increase of his parish, the discomforts of this continued to be increasingly felt, and to prompt the unceasing and the growing wish for a better church. On one of his tours, when consecrating a new edifice for a small parish in New-Hampshire, he recorded this sentiment: "I have often wondered why it is that there is scarcely a parish in my diocese, however weak, that can not succeed in building a new church, except my own." This year his feelings and those of his parishioners prompted a new effort, and being on a New-Hampshire tour he addressed a letter to one of his principal parishioners, without whose concurrence he did not choose to proceed in the work, urging upon him various powerful and convincing reasons why a new church-edifice should be forthwith built. This parishioner, however, still refused to sanction the movement, and therefore it was again abandoned. A new church was not necessary, in such a sense that they could not do without it. He could still preach, and his people could still hear the true Gospel in the old church, uncomfortable, and, to their worldly pride, mortifying as it was. All this was better than contention and strife, and therefore he chose it. In the words of his letter, just alluded to, "the interesting subject of building a new church was, when I left home, in agitation. On this subject there was a difference of opinion, and some danger that it might cause dissension and disturb that harmony which has so long and so happily prevailed among us. This, in my estimation, would be a greater evil than having no church, new or old, to worship in." There was another insight into his character! It was the Bishop still: not another man—but the same man, acting under other circumstances. He could preach the Gospel in a barn, or in the open air, rather than injure peace and breed

strife; although he could not consent to alienate consecrated church property, even when there appeared scarce a human probability that it would ever again be used for the purposes to which it had been consecrated. He had his reward. St. Michael's, Bristol, built a new church, when it could be done without wounding his love of peace; and St. Michael's, Marblehead, lived to see firmer strength and fairer prospects than those which it enjoyed when it stood trembling on the result of a petition to the Legislature of Massachusetts, the prayer of which was urged by those who desired to possess its ancient heritage.

I have just spoken of the tour which he was making when he wrote his letter to Bristol, urging reasons for the building of a new church. Another letter written on the same tour, will show us in what spirit and amidst what feelings he pursued his various way over mountain and valley, while carrying his embassage for Christ to the people of his charge:

"Bellows Falls, Vt., June 26, 1821.

"Dear H——:

"* * * Sure I am that you will cordially unite with me in devout and humble thanks to the Father of Mercies, that his unseen hand has conducted me thus far through one more of these (what many call very laborious) journeys. Did I think as much of the labors performed as of the mercies received, I should be (more if possible, than I am) unworthy of the least of them. That I do so little of what is to be done; that I am so remiss in the service of such a Master; that I so often feel weary and languid and lifeless, when the immortal destinies of God only knows how many of my fellow-creatures are at stake, and perhaps in some mysterious sense and awful degree dependent on my fidelity, is the subject of daily sorrow. Is there not too much reason for that painful apprehension which I most certainly and often

feel, that the Lord's continuing in an office so important one so unworthy, is an evidence of his displeasure against the Churches of this Diocese? But whatever I am, the Lord's will be done; cease not to pray for us, and that he will send into this field, now white for the harvest, laborers according to his own mind.

* * * * * * *

"How wonderful, dear H——, have been the Lord's mercies to the most unworthy of his creatures! When I reflect that now for ten years I have been engaged in these visitations; that all the arrangements for my services, with regard to time and place, have been made several weeks before, and many of them under circumstances of doubt and difficulty which you can not well conceive; and yet that I have never failed in any one appointment, it seems incredible and as a dream. The Lord mercifully grant that this experience of his protecting goodness may not make me presumptuous. My appointments for Monday and Tuesday next seem scarce practicable. It is written: 'Thou shalt not tempt the Lord thy God.'

* * * * * * *

"The following is a short extract from my journal:

"June 15th.—In the morning we proceed, over a bad road, through a new and interesting country, to Berkshire, (a town in Vermont, on the Canada line;) Dr. W. and lady very excellent people; was much pleased with their simplicity of manner and unaffected kindness; and chiefly with their attachment to the Church and liberality in its support. Our services, P.M., very interesting. The school-house not being sufficient to contain the congregation expected, preparations were made in a beautiful grove of young maples, on a fine rising ground; and the timber collected near the spot for building a new Church furnished abundant materials for the stage and seats. Thus was its use anticipated, and our altar reared, we may almost say, *with unhewn stones*. These

materials, now preparing to be 'fitly joined together' in a regular temple, to be dedicated to God, suggest the thought, that they who sit upon them are, we may hope, materials in preparation, even 'lively stones,' to be hereafter united in a temple infinitely more glorious, 'a building not made with hands, eternal in the heavens.' Many circumstances conspired to heighten the interest of the scenery and the occasion. At a small distance in front, without the grove, which was semi-circular, was the intended site of the new Church. Below, at the foot of a gentle descent, the road leads along; and beyond it for a long distance on either hand, the river Missisque is seen winding its beautiful course through an extended vale. And still beyond are rising forests and fields, and hills swelling into various shapes and sizes, while mountains rearing their unequal and lofty summits terminate the view. In such a situation, surrounded by a numerous assembly, collected from several towns and many miles in every direction, and, like Cornelius and his friends waiting 'to hear all things that were commanded us of God,' my thoughts were such as I have not language to express. How deep are the counsels of the Almighty! Why is an instrument so weak and unworthy sent on a message of such importance? 'Who shall satisfy these men with bread here in the wilderness?' God's power is made manifest in weakness. We sung the 50th hymn; (the 36th of our present selection, 'Far from my thoughts, vain world begone;' etc.) Evening prayer was performed by Mr. Leonard. After the second lesson, seven young persons, four men and three women, with the appearance of the most sincere devotion, presented themselves for baptism, which was administered by Mr. Clapp. The sermon was heard with an attention worthy of a better discourse. After sermon, thirty-five persons received confirmation, and received it, there was no reason to doubt, with a just and deep sense of its nature and design. And then the Lord's Supper was

administered to a respectable number of very devout communicants.

* * * * * * *

"Yours most affectionately,

"A. V. Griswold."

Who with a Christian heart can read this letter and not wish that he had been with the holy Bishop, and a sharer in his unutterable feelings, as he surveyed the scene which he described, and engaged in the duties which he performed, in the midst of that hungering congregation of the wilderness? The world will say there is no evidence of greatness in these and the thousand other details which fill the Episcopal career of Bishop Griswold; and as the men of the world count greatness, their saying is true. There is nothing here of the orator on Bunker Hill, who keeps the tides of a human ocean swaying to and fro, in obedience to the power of his burning eye and of his voiced thoughts; nothing of the negotiator of a treaty, on the result of which hangs the question of peace or war between the nations of the earth; nothing of the mighty bard, whose epic song charms the cultured mind of a reading world through the distance of thousands of years; nothing of the awful philosopher, who, with a little instrument in his hand, weighs planets and measures the courses and the periods of the heavens. Nevertheless, in all the details through which we have been passing, and are yet to pass, there is greatness still; the greatness of a mind that could repress, though not extinguish, its inborn, deathless passion for literature and science; of a mind that could forego its young ambition for distinction among men, whether at the bar or at the board of commerce; whether in the debates of senates or in the affairs of state; of a mind which, thus refrained, could devote itself, not to schemes of party agitations, nor to plans for self-aggrandizement in the Church; not to the magnifi-

cence of titulary priesthood, nor to the toils of political churchmanship; but to the solemn work of a humble, holy Christian Bishop; willing, in poverty and self-denial, to carry the Gospel of his Great Lord and Master to 'the poor destitute,' and to the unfed dwellers of the wilderness; living amidst unutterable conceptions of the divine greatness of his vocation; and falling into the most unaffected and habitual self-abasement in view of what was ever rising before him, the condescension of God in employing him in such a work, and the mercy of God in keeping him through its perils. In views of religion and of duty, such as he embraced, few men *could* appear great to the eye of the *world;* and these few belong to a class whose opulence and brilliancy of genius can not be hid, place them where you may. But though these are greatest, yet they are not the only great; and the reason why men of inferior, though still impressive greatness, when constituted, sanctified, and employed like Bishop Griswold, do not *appear* great to worldly apprehensions, is, that they are too far above the world to be measured. Men of the world judge accurately of men like themselves; as they do of the size and shape of objects beside them on the earth, their houses, their equipage, and their farms. But they do not ordinarily judge with accuracy of the great Christian who is thoroughly imbued with his Master's Spirit, and self-denyingly given up to his Master's work. Such a Christian, like a man standing on the summit of a tall mountain, may *appear* little to the beholders below; his step may be *unheard*, and his action may *seem* weak; but it is not because he *is* little, nor because his step wakes no *echo*, nor because his action *is* feeble; but because he is so distant from them, and so much nearer heaven than themselves.

On the 27th of June, 1821, while on this tour through Vermont, he attended the annual Convention of the Church

in that State, at Bellows Falls, the fullest that had ever assembled in that part of his Diocese.

His remarks, in this Address, on his visits to Holderness and Hopkinton, New-Hampshire, will show the manner in which he was affected by every little symptom of awakening interest on the subject of religion, and in which he strove to encourage every such awakening towards a full and abiding love of heavenly things. Speaking of his visit to the former place, he says: "Some of the people remarked that 'it was the happiest day they had ever seen.' They who thus delight in the blessings of the sanctuary, who prize above worldly pleasures the words of life and the ministrations of mercy and grace, can not be 'far from the kingdom of God.' There must be many in this world who love their Saviour, when the most unworthy of his ministers are, *for his sake*, so kindly received and so much respected, and when the sacred memorials of redeeming love give greater satisfaction than the fascinating allurements of this world." Of the latter place, where there was a small congregation, in which "the Lord had some faithful souls," he says: "Their readiness to 'receive a prophet in the *name* of a prophet,' is a pleasing assurance that 'a prophet's reward' shall be their portion. Often have they given more than 'a cup of cold water to one of the least of the Lord's disciples;' and 'may the Lord remember them for good.'"

The effectual, fervent prayer of the righteous man availeth much; and these parishes, in common with others, may find the saying true, long years after the time when he who breathed his frequent intercessions for them went to his rest.

Such kindness and encouragement as the Bishop so gratefully acknowledges in the passages just quoted, were not his unmixed portion. Beside that which came upon him daily, the *care* of all the churches, the years whose progress we are now noting brought with them difficulties peculiarly trying to his gentle and peace-loving spirit. The disagreement with

Bishop Hobart, in regard to admitting to orders a candidate who had once been rejected in New-York, and the great dissension between Dr. Jarvis, then Rector of St. Paul's, Boston, and the congregation, requiring the summons of a Council of Presbyters to effect a separation, and leading to very unjust, and bitter, and widely-circulated charges on the part of Dr. Jarvis and his friends against the Bishop, for the part which he was compelled to take in enforcing the sentence, were great and sore trials to one whose nature was so full of "love unfeigned."

The latter gave occasion, in a letter written to a friend, immediately after the *second* Council of Presbyters, which sustained the decision of the first, to the following remarks, evincing the most divinely-chastened and heavenly temper of the writer:

"I have never allowed myself to view any person as my enemy; but I have now discovered, beyond what I had ever before known, that some persons are much opposed to me, and that very much has been said against my character and conduct. My actions have been ascribed to interested and base motives. I have much reason for anxiety and self-examination. It is among the common infirmities of our nature to be too hasty in justifying ourselves, and also to consider as our enemies those who think us unworthy. These are the remains of unsubdued pride. If a man honestly thinks me unworthy of the place which I fill, it is no evidence of his *hostility*. I ought to think the same of myself. I know, indeed, that some of the things which are said to my injury are not true; but I ought to consider that they who say them probably believe them to be true; and also, that if some think me worse, there are others who think me better, than I am. But I shall not dismiss this subject without some boasting; for I think that with truth I may say, that my anxieties have not been for what my own character,

but for what the Church, was likely to suffer. In this, through the Lord's goodness, I was not a little relieved on Tuesday morning, by finding that the clergy in Massachusetts were (much beyond what I expected) ready to support me in the measures which were taken in regard to Dr. Jarvis and St. Paul's Church."

About this time, also, arose a controversy on the subject of "Prayer-meetings in the Episcopal Church," especially as they marked the practice of many of the parishes in Rhode Island, during Bishop Griswold's residence in that State. These meetings, it is believed, originated as early as the year 1812, and were the attendants, or fruits, of that remarkable awakening on the subject of religion which then occurred in the parish of St. Michael's, Bristol, and of which the Bishop has left us such an interesting account in his autobiography. They became and continued common among the parishes of that State; but, so orderly and noiseless were they, that little was known of them save in the good by which they were accompanied, and in the thanksgivings of many pious hearts, by which that good was followed. Those who frequented them were quiet members of the Church, by the world overlooked, even as they looked above the world. They molested no one, and no one molested them, till "The Gospel Advocate," not long after its establishment, published a sermon, in which they were evidently assailed, and their character, as well as that of their advocates, was held up to unfavorable observation. From that time they became objects of more public attention; and the spirit in which they were assailed was evidently the means of drawing out and embodying those elements of disunion in the diocese which, haply, had else slumbered on to their extinction. Under such a spirit as that of Bishop Griswold the fire of conflicting views never could have been kindled, had not some such influence been brought to fan the spark,

which is always and everywhere latent in human nature, even when that nature is found embodied in the Church of Christ; and which, when once blown into a flame, it is one of the most difficult things beneath the sun to extinguish. Lit up in the eastern Diocese, it continued to blaze with varying fierceness, according as some new excitement fed it with fresh fuel, and kept up those fires in which it is not too much to say that the Bishop's patient love of peace, tried often, but never overcome, burnt, martyr-like, for more than twenty of the last years of his life. Blessed was the spirit in which he suffered, and blessed have been its fruits. His fear of aggravating existing differences kept him, I am aware, from proposing, or from urging, many things which, under ordinary circumstances, would have put more of impulse and activity into the Diocese under his administration; but it also favored the gradual return of more composed times; since, by holding himself aloof from strife, by throwing himself into neither of the opposing ranks, by withholding, so far as he could, every thing that might feed the fires, and especially by bridling his tongue, except when, as he conceived, the *defence* of truth and righteousness *required* him to open his mouth, he had the happiness, especially before the close of his life, of seeing the flames which had been lit up burn lower and lower, till at last, before his death, they went out, or at least ceased to shoot visible spires above the tranquillized surface of affairs in his Diocese.

With the above remarks on his love of peace and his unwillingness to increase strife his defence of the Rhode Island prayer-meetings was by no means in conflict. That was a case in which he felt that duty required him to speak. It was, in truth, his love of peace that made him open his mouth. He spoke "not to accuse, but to defend." He sought to close a virtual war upon peace; and had his defence been admitted into the Journal, to which it was first offered, it had so much the sooner effected its pacific object.

Its influence, when it finally appeared in the Episcopal Register of Vermont, in the years 1827 and 1828, was powerfully felt, as well it might be; for it is believed that no one with a Christian spirit in his heart, whatever may have been his previous prejudices against Episcopal prayer-meetings, can read it without feeling, with its author, that "If, after due consideration, our sober and most candid judgment is unfavorable to these" meetings, "the safer way is to let them alone. We can not be too careful not to be *found fighting against God.*"

The spirit in which he defended the meetings and those who joined in them may be judged from a sentence which I find in the fifth chapter of the work. "If it be admitted," he says, "that the meetings are according to the will of God, and that his Spirit will and does bless those who unite in fervent supplication, it must, according to the Scriptures, be expected that men will oppose them. They who cry *earnestly* to their Saviour for mercy and grace may be rebuked that they should hold their peace; but in such case they will do well, like some in the Gospel, to cry the more, 'Have mercy on us, O Lord, thou son of David.'"

To be rightly estimated, however, the whole of his little book (for the numbers have since been collected and published in a volume by themselves) should be read with candid attention. It will then be found as full of point and ability as it is of piety and moderation. It is the best production on the subject anywhere to be met with. So far as any thing human can avail, it shuts the mouth of objection, excites thought, and stirs up consideration. There is in it, indeed, what seldom appeared in either his writings or his conversation, a quiet but forceful under-play of that talent for which he was distinguished in his youthful days, of saying pithy and pointed things. But so far as this talent appears here, and as it partakes of the nature of wit and satire, it is wit and satire *sanctified.* It has enough of point to prick the

sides of attention, but not enough to wound the heart of love—enough to awaken a quiet smile, but not enough to chafe a peaceful spirit. Its subject is not popular with the world, and even with many Christians the name of a book in defence of prayer-meetings is sufficient to keep its covers closed. And yet there is enough between those covers, if not to lead men of the world and over-cautious Christians into prayer-meetings, at least to repay them for their trouble in reading the work, even if they seek nothing further than an exhibition of well-disciplined powers skillfully and happily applied to their purpose. The book ought to be reprinted, and read by every member of our Church.

In the year 1826, at the triennial meeting of our General Convention, a proposal was made by some of the other Bishops to introduce certain "alterations in the book of Common Prayer," "chiefly for the purpose of removing the objections so generally made to the length of our Morning Service." This proposal was referred to the Conventions of the several dioceses for their consideration, and, after being thus considered, was to be acted on at the next triennial meeting of the General Convention. Of this proposal Bishop Griswold took notice in his Annual Address to the Convention of the Eastern Diocese, in 1827, and the next year (July, 1828) he commenced a series of articles in the Episcopal Register on the subject of an "improvement of the Liturgy." This series was continued till August, 1829, and contained a great variety of suggestions on its subject, showing the most minute study of our forms and offices, and embodying some rich and valuable thoughts on the best manner of performing our service. His pieces were strongly assailed by a writer in "the Gospel Messenger," a paper published in Western New-York; and such was the unfair and sneering temper of the assault that the Bishop was constrained to devote a portion of his series to the work of self

defence. In this he proved himself a formidable defendant, and demonstrated that, as a controversialist, he possessed powers which, had he chosen to wield them on this or any other subject, and with the usual freedom of controversial writers, would have placed him high on the list of able polemics. But controversy was not his main object, nor did his articles in general breathe the spirit of controversy. He doubtless believed the Liturgy susceptible of improvement, and would have been willing to see it really improved. But his object in this series of essays was, in truth, to prevent the specific alterations which had been proposed in General Convention, by showing that, if any thing were done, something more and other than had been recommended was desirable. In short, he would have the Liturgy either left untouched or touched to better purpose than that which the Convention had in view. Hence he says, in replying to his reviewer in the Gospel Messenger, "I have suggested some things, and might add others, which, in my view, go to show that we had better make no change, or make more than is now proposed." * * * * "Probably nine tenths, at least, of our brethren would wish that alteration (*improvement*, of course) were made in our Liturgy, but for the great inconvenience and serious evils which must necessarily attend all attempts at such change, though for the better. No one can reasonably doubt but alterations in the Prayer-Book will continue to be made in the time to come, as they have been made in the time past. Whether the present is a favorable time to make them may well be doubted. My wish is to make none, or to make all that are needed; and if what I have written shall contribute to either the one or the other result, my purpose will be accomplished."

The stand which he took when the alterations were proposed in the General Convention seems to have brought upon him the undeserved charges of a want of attachment to the Liturgy and the Church, and of a change from his early

and well-known loyalty to these our cherished institutions. This drew from him, in his Annual Address for 1827, the following strong-toned and spirited paragraph of self-vindication, while laying the proposed alterations before his Convention:

"I am well aware of the delicacy and difficulties of this subject, and how necessary it is, if we would be accounted *Churchmen*, to eulogize the Liturgy, and to deprecate as sacrilege even the least alteration. But on this point I have little anxiety. Nursed, as I have been, from earliest infancy in the bosom of this Church, having passed my whole life among Episcopalians, as much so perhaps as any man of my age in this country living, and having been above forty years a member of its communion, I have long since imbibed a deep prepossession (not to say prejudice) in its favor. Nor have I, ('as we be slanderously reported, and as some affirm that' the fact is) been changed in my opinion respecting it. That I am wholly free even from bigotry, I dare not affirm, but for many years I have endeavored impartially to examine the claims of our Church to Scriptural orthodoxy and primitive order, and the examination has confirmed me in the undoubting belief that her claims are well founded. Nor am I conscious of having ever said or done any thing inconsistent with such belief. I humbly trust that I have also, in some small degree, imbibed that truly liberal spirit of forbearance and charity which our Church, more than any other Christian community on earth, inculcates, and which is not the least among the many proofs that she is indeed *the Church of Christ*. In what manner, and by what means, the interest and prosperity of this Church and of true religion will best be promoted, there will be among us, it must be expected, some diversity of opinion; but in decided attachment to its order and worship, and in a sincere desire to promote its best good, I shall not yield to any one, however lofty or ex-

elusive may be his pretensions. Though I may seem to 'speak foolishly in this confidence of boasting,' yet this confession, you must well know, is not uncalled for, and I hope not inexcusable. It is also in some degree necessary to give you a right view of the part I acted in the Convention on the subject of altering the Liturgy, and to prevent any wrong inference from what I take the liberty of suggesting in this address."

It has been remarked that the essays which he sent to the Episcopal Register, besides minutely noticing the improvements of which the Liturgy is susceptible, contained some rich and valuable thoughts on the best mode of performing our services. Those with which he closed the whole series are so just and striking, and show so well the whole spirit of his essays, that they may not improperly be quoted here, in dismissing our notice of this passage of his life. He is speaking of that studied and artificial mode of reading which Cowper so sarcastically hits in his character of one who

> "Sells accent, tone,
> And emphasis in score, and gives to prayer
> The *adagio* and *andante* it demands."

"Raising and falling the voice too much," he observes, "always lessens the solemnity of prayer, and in most instances is worse than monotony. That pitch of the voice should be assumed which best unites with gravity and ease, and any deviation from it, beyond what in music is called a third, is generally, in uttering prayers, a fault. If we rightly understand and truly feel, Nature will be the best teacher of cadence and emphasis. In *this* lies the main secret of reading the service well, that the heart be truly and deeply impressed with pious feeling and the worship of God; that we think nothing of ourselves but as sinful, needy creatures, nor of the congregation present but as fellow-sinners uniting with

us at the throne of grace; (what they may think of our performance should never enter our mind;) that we avoid all manner of affectation and attempts to appear well before men, or to gain applause; and that it be our one and constant endeavor that the words uttered by our lips exactly express the feelings of our heart. To aim at our own glory when we *preach* is a great sin, but in our *prayers* it is the greatest of abominations."

Whatever fault may be found with his idea of the improvableness of the Liturgy itself, none, it is presumed, will be found with this idea of the manner in which it should ever be used.

It is, I believe, generally supposed that the Eastern Diocese was a sort of hot-bed for the production of lax principles and of loose attachments on the subject of our Church and her institutions. Whatever may have been the state of facts in this respect *before* the organization of the diocese, the supposition does great injustice to its tendencies *after* that organization and its subjection to the influence of Bishop Griswold. To show the injustice of the supposition was evidently his object in the following remarks. From speaking of the general progress of "God's kingdom in this sinful world," he comes down to the history of his own diocese, and adds:

"When, eighteen years since, it was organized, true Church principles (with a few exceptions) were far less regarded. The doctrines of the Reformation were not so generally and suitably enforced, and it is certain that the authority of the Church and our General Convention was held in much less estimation. How great, since, has been the change in the increase of our numbers, the union of our Churches, and the correctness of our principles! If we bring into view (what, to judge accurately, we must do) the comparative increase of population in the different States, *our*

increase in the number of our clergy, Churches, and communicants has been greater than in any other of the Northern or Middle States. The union of our Churches without interruption has been and still is increasing; party distinctions are happily scarce known among us, and they should be considered as our enemies who would introduce them. The true principles of the Protestant Episcopal Church can, I verily believe, in no part of this world be found in greater perfection than in this diocese. It is delightful to see the reverence which our clergy and people generally have for the order and worship of the Church and for the General Convention. I can not sufficiently express my thanks to the Father of mercies and the Head of the Church that especially we have in this diocese a body of clergy so decidedly attached to the Episcopal Church and so zealous in support of its distinctive principles, without any leaning to Popery, or abandonment of Protestant principles, or neglect of evangelical truth."

Had he a sort of prophet's eye when he wrote these last lines; and was he striving to gird up the loins of the clerical mind around him against a coming day of evil? What follows is in his usual style. He seldom touched the point of our ecclesiastical superiority without adding a salutary suggestion of our corresponding responsibilities.

"But while we offer the just tribute of praise to God for so great a blessing, let us not deceive ourselves in a vain confidence of boasting; nor, because in these things we are much better than in times past, suppose we are all which we ought to be. We of the Episcopal Church are indeed too much given to commend ourselves; and we may even fear that the cant of sectarianism is growing upon us. A habit of complacency in thinking and speaking of our orthodoxy, and the superior excellence of our ecclesiastical sys-

tem, naturally leads us to put too much confidence in our profession, and to be so satisfied with ourselves as to make less improvement. Let us not forget who it is that makes us to differ from others, and that for all which God gives us, we are accountable to him. If in religious privileges we are indeed more blessed than other Christians, we are also more sinful and more to be condemned than other Christians, if we do not also as much excel them in the fruits of the Spirit and a zeal for God. We can not be the best friends to religion, except we are the most willing and most forward in promoting its general interests; nor the best friends of the Church, if we are not the most active in doing that which will best increase the number, faith, and piety of its members. Our Lord's rule is: 'By their fruits ye shall know them.' Truly to love him is to believe his word and to do his work."

In another passage, alluding to tendencies within ourselves, he remarks:

"There are other two extremes in which we naturally and too often err, injurious to piety and peace. The one is undue reliance upon religious rites, or ascribing too much efficacy to the outward regular ministration of the Christian ordinances, independent of the faith and piety of those who perform or receive them. The other is too little reverence for the sacraments and other institutions of Christ and his apostles, placing undue reliance upon inward feelings and what is (not very properly) called experience. These are the Scylla and Charybdis of religious life. Thousands and millions thus turn to the right hand or to the left. They are perils to which we of the Episcopal Church, with all our best intentions to steer a middle course, are much exposed."

In December, 1829, the Bishop yielded to the growing and urgent desire of his clergy that he should reside in a more central part of the Diocese, and resigned the charge of his parish in Bristol, amidst the affectionate regrets, though with the unmurmuring acquiescence of a people whom he had so long and so faithfully served in the Gospel. Between that time and the ensuing spring, his removal to Salem took place, and the vacant rectorship in Bristol was filled by his able and worthy successor, the Rev. Mr. Bristed.

Meanwhile, however, God was saddening, still more deeply than ever, that portion of his days which he spent in Bristol. Death was to have one more victim from his family circle before he left the dwelling which had sheltered him in his many sorrows, as well as in his many joys. His son George, who had for several years been actively engaged in the ministry, with much of his father's character and virtues, and with bright prospects of usefulness and of happiness before him, having returned from a second visit to Cuba for his health, and learned the death of his wife and child just before his arrival in New-York, made his way to Bristol amidst longings after heaven, and a readiness to depart and be with Christ. The evidently near close of his illness prevented his father from attending the Annual Convention of the Diocese, and he therefore prepared and forwarded to the Secretary of that body his Annual Address, to be read after the opening of its session. It began thus:

"Prevented, beloved friends and brethren, by the deeply afflictive dispensation of a wise and righteous God from being with you in Convention, I send you the Address which has been prepared for the occasion."

And thus the message ended: "Since the above was written, my son, the Rev. George Griswold, after a long and distressing illness, has departed this life. His short

career and earthly sorrows ceased yesterday, the 27th. Brethren, pray for me!"

It was all that the mourning parent had time to say. And it was enough. The response which he received from his beloved brethren showed that he was in their hearts, and that his announcement had awakened their most earnest prayers in his behalf. Not only did they send him their affectionate official condolence through their Secretary, but the Secretary himself, expressing the common sentiments of his brethren, and his own private and personal regards for the deceased, whom he had known from a school-boy, thus closes a letter full of beautiful and tender sympathy:

* * * "These recollections, revived and deepened by the solemn dispensation of his early removal, I earnestly hope may be instrumental, through Divine grace, of spiritual awakening and improvement, while they serve to add much interest to the precious exercise of prayer to God on your behalf, under the trials with which, in his holy pleasure and unabated tenderness, he sees fit to visit you. May He who is able to turn darkness into light, and make of sorrow a blessing, visit you with the very richest and choicest consolations of his heavenly grace, in this season of affliction and trial.

"Very respectfully and affectionately,

"Your friend and servant,

"Theodore Edson, *Sec'y of Convention.*"

After this pause in recurrence to the incidents of the last few years, I proceed in the memoir.

The year 1830 opens with the announcement of the Bishop's Volume of Sermons, as ready to issue from the press. It was a volume which he was induced to publish at the solicitation of his friends. It consists of discourses,

prepared originally, not for the press, but for the pulpit, and printed with little or no alteration from their original manuscripts. He did not, of course, expect either pecuniary emolument or literary fame from the publication. They were plain, useful sermons, on some of the most important doctrines and duties of our religion; full of deep and sound views, written in excellent style, and evincive of the thoroughly evangelical character of their author. They were soon favorably noticed, both in this country and in England, and deservedly won for him the reputation of a sound and thorough divine, and of a writer at once devout, perspicuous, and chaste. They are well worthy of study, both by the private Christian seeking the cultivation of his religious affections, and by the theologian seeking deep and scriptural views of truth. "The great value of these sermons," says the editor of the *Philadelphia Recorder*, in a private letter to the Bishop, "and the great good they are doing, can not be over-estimated."

On a tour in the month of June, this year, occurred an incident which forcibly illustrates a trait in the Bishop's character: I mean his invariable punctuality in meeting all his appointments for Episcopal visitations.

The tour referred to led him through a part of Massachusetts into Rhode Island, and having reached Newport before the 10th of June, it became necessary to cross Narraganset Bay, in order to keep an appointment which he had made at Wickford, in the old St. Paul's, or Narraganset Church. But a violent gale which had prevented an outward bound vessel from sailing for Cuba was still raging, and had kept the regular ferry packet from coming over on that day from Wickford to Newport. Here, indeed, was a difficulty which would have kept most men housed. The swelling Narraganset bowing its thousand waves before the strong blast of a still powerful wind and tempest lay, eight miles broad, between him and his place of destination. Yet

he could not give up without an effort, his purpose of being punctual to his engagement. By the offer of an extra reward, he induced a strong boatman, in an open sail-craft, to attempt the passage. They set forth together on the dangerous essay. But by the time they were midway on the water, the boatman felt the peril to be too great for farther progress. Addressing his passenger, therefore, he said: "Bishop, I dare go no farther against such a wind as this!" The announcement was full of import. Still, the Bishop was undismayed. He did not, indeed, emulate the moral sublime of the ancient conqueror, in the inquiry, "*Quid times? Cæsarem vehis.* Why fearest thou? Thou carriest Cæsar." But rising above, into the higher sublime of a calm trust in Him who holdeth the waters in the hollow of his hand, he simply asked, "Why, what is the matter?" "The craft has not ballast enough on her bottom," was the quick reply. "If she carried more ballast there, she might perhaps live through the bay." "Would it help her," asked the Bishop, "if I were to lie down in the boat?" "No better ballast than that could she have," said the boatman. The suggestion was no sooner made than adopted. Casting himself at full length upon his face into the bottom of the boat with the weight of a strong frame much heavier than that of common men, the little vessel evidently felt the favor. She braced herself more strongly to the blast, and though in hourly peril of going down, yet, after long toiling, she reached Wickford harbor, and the Bishop stepped thankfully upon the firm land. Yet, so wet and incrusted had his hat and garments become under the gray brine which had been splashed over him, that the inhabitants of the village were scarcely able to recognize in him their old and well-known visitor.

But upon reaching the house of the rector of the parish in season for the service which he had appointed, he found that he had not been expected, and that therefore the Church

had not been opened. The violence of the storm kept every one at home. The rector himself was in utter amazement at his arrival, and exclaimed, "Why, Bishop, I would not have crossed the Narraganset such a day as this for a warranty deed of the whole Narraganset country!" Nor would the Bishop for such an inducement as that. But under a sense of duty, he was ready to dare what no pecuniary consideration could have bribed him to attempt. "I had made my appointments," said he, calmly, "and was not willing that the people should be disappointed through my fault."

A similar illustration, though involving less of peril, occurred when on a visit, once, to one of the parishes in Massachusetts. A sudden freshet had carried off the bridge which crossed a stream near the village. The stage-coach reached the crossing a short time before the hour of service; but, though the freshet had in a measure subsided, and though the driver was strongly urged to ford the stream, yet he refused to go forward. Leaving the stage-coach, therefore, with the remark that he "must not disappoint the good people who were expecting him," the Bishop pulled off his boots and stockings, and with his bundle or valise under his arm, waded the stream, walked forward to the village, and was thus enabled to keep the appointment which he had made.

It was scarcely an uncommon thing for him to arrive at the place where he was engaged to officiate, just in time for service; and in garments soaked by the rain in which he had been riding, to go through service and sermon, rather than keep the congregation waiting while he changed his dress.

And now that I am in the way of illustrations on this point, I will give another instance of his punctuality, and at the same time, of his willingness to put himself to trouble, when it was thought that good might thereby be done. He

was engaged to consecrate the new Church at Bangor, Maine; and several of his clergy had consented to accompany him There were two ways of reaching that City of the East; the one by steamer, and the other by stage. And as the season of the year made travelling by land extremely tedious and uncomfortable, his clergy chose the *former*, as being at once comfortable, and if wind and tide favored, expeditious. But, as there was an "*if*" on that way, and as the mail-coach was ordinarily sure of reaching its destination with punctuality, even though it were to be dragged through the *night*, as well as through the *mud*, the Bishop chose this; and the result was, that he reached Bangor in season, consecrated the Church at the hour appointed, and with the departing congregation, was just leaving the sanctuary as his more comfort-loving clergy reached the wharf of the steamer.

The following letters will explain themselves:

"Bristol, R. I., March 2, 1832.

"Right Reverend and Dear Sir:

* * * * * * "For some months past, the Congregational minister of Bristol has from time to time pressed me to exchange pulpits with him. I have hitherto waived it. At length, this morning, the minister, with one of his deacons, came to me, *as a committee*, appointed at a church-meeting, to propose an interchange of pulpits, or to receive and report to the Congregationalists the reason why I would not exchange. Finding it placed in this official, formal manner, I told the Committee that I should lay the proposal before you, as Bishop; and whatever was deemed right and proper in the premises, I should do it. The Committee then proposed that our societies," (congregations) "should unite in the monthly concerts for prayer to promote missionary efforts. I answered that I

would write to you respecting this also. Be so obliging, when you have leisure, as to direct me what to do in both these cases. * * * * * * *

"With perfect respect,

"Your obedient servant,

"JOHN BRISTED.

"RIGHT REV. BISHOP GRISWOLD."

"SALEM, March 15th, 1832.

"REV. AND DEAR SIR: Yours of the 2d has been some days received. I should have answered you sooner but for ill-health, with which I have been confined for almost two weeks.

"For what reason the Congregational minister of Bristol is so desirous, as you state, to exchange pulpits with you, I do not see. I can see no good, and I can foresee some evil, which will be likely to result from it. 'Tis well known that our Church is liberal. I think none more so, in the true sense of the word. And it has ever been particularly my wish to cultivate love and harmony among all Christian people, and to do nothing to increase and perpetuate the divisions which unhappily exist. And Christians are now universally convinced that (to use a common vulgar phrase) we should *agree to differ;* that each denomination should worship in their own way and according to what they think most agreeable to God's will. Generally, the Congregationalists dislike our worship more than our people do theirs. If you take ours into their meeting-house, they will not be so well pleased or edified as with their own; for they would not enter into the spirit of it: and our congregation will not be so well edified with theirs. Both congregations will be losers by the exchange, in regard to their prayer of faith. And certainly neither of you two ministers will be willing, even for one day, to lay aside (to please men) the prayers

which he believes to be more acceptable to God, for others which he believes to be less so.

"If it be said that the object is to promote brotherly affection, that object is certainly excellent; but it may, I think, be better attained in other ways which will be attended with no inconvenience. If any of your people desire occasionally to attend their worship, we have no rule against it. Dr. W—— and myself formerly had a union, which I think answered all the good purposes which you intend, without any of the evil consequences which may be feared; that is, he officiated one Sunday evening in his own house and in his own way; and I the next, in mine, alternately; leaving all the people of both congregations free to attend either or both places as they pleased. Each house was then sufficiently large to accommodate all who attended the exercises. So far as my knowledge extends, attempts at union, where there is any thing unnatural or incongruous, have not prospered; they have rather tended to jealousy and disunion. Congregationalists, Methodists, and Baptists may, with less unfitness, interchange, for their worship is very similar; but ours is radically different.

"What is proposed in the other union of *a monthly concert*, I know not. I think it probable they will not give up their way and conform to yours. Without a mutual conformity, I see not how it can be truly called a *union*. I can only say generally, that I would have Episcopalians unite with all Christians, so far as they can do it without departing from their own principles. For the truth's sake give up every thing but the truth. But above all, if Christians would unite, 'let love be without dissimulation;' banish from the heart all sectarian prejudices and evil surmisings; let there be no underhand-plotting, nor secret devices; and most of all, let Christians take heed how they speak against each other; how they misrepresent the doctrines or the

principles of others. Cultivate that charity which thinketh no evil and which rejoiceth in the truth.

"Should it be said that our unwillingness to intermingle with others, as now proposed, is from illiberality or sectarism, it would be untrue, and of course uncharitable and wicked. We decline the union from a sense of propriety, from adherence to principle, and to avoid evil.

"I might have added what is well known, and ought to be well considered, that the Congregationalists have rejected from their system some things which were universally held by Christians through the first fifteen centuries, and which we fully believe to be essential parts of Christianity. We have no wish to judge them; they have full right to embrace what they think to be the truth; but we must take heed to ourselves, and walk according to what we undoubtingly believe to be the truth.

"But I shall not enter into this point; though it is the most essential in the question above considered. * *
* * * * * * *

"Very affectionately yours,

"Alexander V. Griswold.

"The Rev. John Bristed."

From this correspondence it is not to be inferred, on the one hand, that Mr. Bristed desired the interchange requested; he was plainly enough opposed to it: while on the other hand, it is evident that the Bishop was writing more for the Committee who had waited on Mr. Bristed than for Mr. Bristed himself. His letter is a specimen of his manner of dealing with questions like those proposed. He might have said at once, and in an offensive way, "Our fundamental principle, as Episcopalians, forbids such exchanges." But he chose to show that on other grounds of abundantly sufficient strength, such exchanges are undesirable; will ordinarily lead to more evil than good; and

are therefore to be discouraged from a regard to the peace and harmony of all classes concerned. This, if his letter were shown to them, the Congregationalists of Bristol must have seen; while the Christian spirit in which it was told them must have commended the Bishop's views to their entire approbation. Indeed, the reasons against the proposed exchanges, independently of that to which the Bishop merely alludes in the conclusion of his letter, are so clear and satisfactory, that whoever considers them attentively, must, I should suppose, see that a refusal to exchange pulpits in the way suggested springs from a wise and not from an uncharitable spirit.

In the spring of 1832, the Church in Vermont completed its separation from the Eastern Diocese, by electing its first Bishop. This election having been made, the Convention followed it with a parting address to Bishop Griswold, which, as it is of high interest, I here insert. It belongs to the history of him of whom I write:

"The Convention of the Protestant Episcopal Church in the State of Vermont,

"To the Right Reverend Alexander V. Griswold, Bishop of the Eastern Diocese:

"In assuming the station of a distinct and independent Diocese, we are reminded, at every step of our measures, of the relation which our Church, during the period of twenty years, has sustained toward you. Amidst the interest attending this great and affecting crisis in our ecclesiastical concerns, our 'hearts are bowed as the heart of one man' at the thought of taking leave of him whose hands, after the manner of the holy Apostles, have been laid on us and on our children, blessing, confirming, and ordaining in God's name. When we look back to the period of your first visitations, and consider that we were then 'the fewest of all people,' we feel thankfully sensible of that Providence which set you

over us in the Lord, and which enabled you, by example, counsel, and doctrine, to contribute much toward the revival of his work among us. And now, in the very fact of our separation, we make it manifest that the good hand of our God has hitherto rested on us, multiplying and strengthening us under your ministry, and at length granting us such possessions and prospects, both spiritual and temporal, as seem to make it plain that we ought to ask of the great Head of the Church the entire services of a Bishop. This crisis has indeed been delayed through an extreme unwillingness to deprive ourselves of the ministrations of a bishop whom we so truly revere and love. And we come to our present measures only under the conviction that our churches need a degree of attention which no man can possibly render whose field of duty and weight of burdens are so great as yours. It may be truly said that the Lord has so multiplied the seed sown under your ministry, that the fruits have become more than you can gather. In compliance, therefore, with a suggestion often repeated by yourself, we are at length constrained to invite 'another to enter into your labors,' in the full belief 'that both he that sowed, and he that shall reap, will rejoice together.'

"And now, reverend father, while with grateful and affectionate hearts we take leave of you, 'sorrowing most of all that we shall see your face no more,' suffer us, as the children of your prayers and labors of love, to beg an interest in your remembrance and in your daily supplications before the throne of grace. And be assured that toward you we shall never cease to cherish a filial regard, nor will it cease to be our hearts' desire that the Lord will have you in his holy and special keeping, sealing your office and ministry with abundant effusions of his Holy Spirit and thus multiplying your 'crowns of rejoicing in the day of the Lord Jesus.'

"Middlebury, May 31, 1832."

This appropriate and touching tribute was signed by the thirteen clerical and thirty-one lay members of the Convention which acted in taking leave of one Bishop and in electing another. The feelings which it awakened in the bosom of the former can be more easily conceived than expressed.

The Massachusetts Convention of 1832 was the scene of an exceedingly stormy contention for the supremacy on the part of two rival parties, who then, as since, existed not only in the Eastern Diocese, but in the Church at large. Increased importance was attached to the elections then made, because before the ensuing General Convention was to come the subject of Bishop Chase's resignation of the Diocese of Ohio, and of Bishop McIlvaine's consecration as his successor. Nor was their importance overrated; for when the General Convention came to act on the principal question before it, the vote in the House of Delegates being taken by *States*, there was but a majority of *one* in favor of accepting the resignation of Bishop Chase and of proceeding to consummate the action of Ohio; and had the election in Massachusetts resulted otherwise than it did, our whole Church would inevitably have been precipitated upon a catastrophe, the disastrous consequences of which Omniscience alone could foresee, and Omnipotence alone avert.

The pressure on the feelings of Bishop Griswold of all this period of agitation and change may, after the views already given of his character, be easily conceived. He suffered deeply but calmly. His spirit was afflicted, but his constancy was unmoved. His decisions and action were assailed, and he defended himself; but it was in his own way, without criminating others, and with a simple statement of his own principles of conduct, and of the facts in view of which he had acted. In one of his letters of self-defense, the original of which lies before me, and which was written at a time when one side accused him of acting too much, and another of not acting enough, in the scenes which

were passing, (a fact which shows that, in what he did, he acted by himself and for himself, and just so far as his own judgment prompted,) he makes the following remarks, which, as they relate to himself alone, may with propriety be inserted here:

"I am well aware how much I am accused of want of energy and decision. I know, too, as well as those who remind me of it, that had a clergyman under the jurisdiction of —— ——, done such a thing," (he alludes here to a certain article which had just been published,) "he would soon have experienced the fate of ——, ——, etc. But I am not yet persuaded that the mild (and I trust impartial) manner with which I have executed the office of a Bishop, is not according to the spirit of the Gospel and the example of its adorable Author. So far as my conduct has been according to God's word, I am satisfied with it. If a Bishop will become the head of a party, or strenuously enforce the views and promote the interests of one designation of religionists, by them of course he will be highly extolled. Such was the merit of many saints of old. I covet no such fame; and will never be either the head or the tool of a party. Whether I am called High-Church or Low-Church, I am totally indifferent; for I can not easily decide which I most dislike. The former, it is well known, are the most impatient of control—the least willing to be governed

* * * * * * *

The canting language, a few years since so much used in Pennsylvania, about the Bishop's *friends* and the Bishop's *enemies*, was, in my view, very contemptible; and my prayer is never to hear it in this Diocese. It is well known that, in seasons of excitement, and when party spirit predominates, to be impartial satisfies neither side; but I had rather be censured for doing right than praised for doing wrong. One thing I will say, (call it boasting if you will,) in defiance of

all proof to the contrary, that I have uniformly avoided cabals and intrigue, and have endeavored in some degree to follow the example of Him who *ever spake openly, and in secret said nothing.* My opinion, when proper to express it, I have been ready to give openly and, I trust, without the fear of man."

To those who were with the Bishop through all the agitating events at which I have glanced, and who observed the meekly-calm and subdued yet intensely solicitous and watchful spirit with which he passed through this period of trial, the above remarks will appear a fit embodying of his mind: committed to none; striving to do right by all; bearing reproach meekly, yet, while standing under it, exclaiming manfully, "*Strike, but hear me.*"

The Eastern Diocese, at its formation, was designed for perpetuity. With its progress, however, under the fostering care of Bishop Griswold, it was found that such an union would be as unfavorable to the maturer strength of the Church as it had been indispensable in its weakness. Vermont, as we have seen, had already withdrawn; and in September, 1838, the Constitution was so amended as to provide for its dissolution on the death of its first Bishop. From this moment its existence became a mere matter of form, or at most furnished its Bishop with his annual opportunity of addressing, as usual, the assembled clergy of his jurisdiction. Action, legislative, missionary, and executive, now tended more strongly and more exclusively than ever to the Conventions of the separate parts of which the Diocese had been composed. During the years 1838 and 1839, New-Hampshire and Maine availed themselves of their constitutional privilege of withdrawing, by consent of the Bishop and of the other States, from the body, retaining only provisional jurisdiction from Bishop Griswold; while Rhode Island, after a violent and somewhat disorderly effort to withdraw,

finally voted to remain, principally on the ground of attachment to their Bishop, and a determination to stand by him while he lived. Thus the Diocese resembled the homestead of a grown-up family, the children of which are preparing to settle on their respective portions of the patrimonial estate, resolved each to cultivate with increased diligence and skill his own share; while the aged parent, venerable in authority, and maintained in the comfort and the quiet of his old home, moves round among them, counselling all, laboring for all, and striving, with his best remaining strength and wisdom, to perfect the establishment, and to promote the prosperity of all.

At the organization of the Diocese, in 1810, so feeble was the Church in the respective States, and so powerful were the obstacles which hindered its growth, that the necessity which prompted their union generated also the idea of its perpetuation, at least beyond the life of any man then living, and suggested a corresponding provision for the election and support of an Episcopal succession. In this view, it was one of the most important organizations in our American Episcopal Church. And yet, in less than thirty years, so silently yet effectually had the labors, example, and influence of its Bishop rolled those obstacles out of the way, and so gradually yet largely had the blessing of God multiplied the fruits of his ministry, that not only had the necessity for the union ceased to exist, but a contrary necessity for its dissolution had come in, and brought it virtually to an end, years before it reached the limit of its first Bishop's life. Henceforward, instead of *one*, start forth *four*, and running beside that of Vermont, they become *five* separate threads of narration to him who would write the future history of our New-England Episcopal Church. For, though no new bishop for any one of the separate parts was now chosen, yet from the moment when it became certain that the Diocese, as a whole, would not survive its first Bishop, it ceased entirely to be an object

of common interest; and Massachusetts and Rhode Island, as well as New-Hampshire and Maine, were as really distinct Dioceses, cultivating each its own separate interests and institutions—interests and institutions separate though not conflicting—as they would have been had even the *name* of the Eastern Diocese been no longer in existence.

We have already seen that, upon the demise of Bishop White, in 1836, Bishop Griswold expressed a decided unwillingness to prepare the Pastoral Letter for the House of Bishops in the General Convention of 1838. So strongly, however, was he urged to this preparation by his brother Bishops, that he finally consented; and his first Pastoral Letter to our Church throughout the United States was read a few days only before the session of that Convention of the Eastern Diocese, the notice of which we have just closed. His health had been so much enfeebled and his voice so much affected by the dangerous illness of the previous year, that the reading of the letter before the two Houses was at his request assigned to Bishop Onderdonk, of New-York. It was an interesting paper, discussing no one subject at length, but touching upon a variety of important topics, rendered still more important by current events, and filled with the kind and candid views, the chastened and holy feelings, the sound and Scriptural principles, of its eminently Christian author.

The Annual Convention of his own Diocese met in September, 1839. At the previous session, in 1838, it had been proposed so to amend the constitution as to make the conventions of the diocese for the future triennial instead of annual. In view of the possibility of their adopting this proposed amendment at the present session, the Bishop addressed his clergy and laity as though this were probably the last meeting with them which he should ever be permitted to enjoy. He prefaced a view of the Diocese for the last twenty-eight years, and of the growth of the Church

in the various States composing it, with the following reference to himself; and few who heard him will ever forget the touching simplicity and pathos of manner with which he spake. Many heads fell upon heaving bosoms, and many tears dropped in silent places, while the holy man touched on his own ministry, and especially while he expressed his fear that he had been led to preach the Church more and Christ less than he ought to have done. Speaking of the proposed amendment of the constitution, he said:

"Supposing it to be adopted, I may well consider this as the last time of my addressing the Convention of the Eastern Diocese. Happy would it be could I, with St. Paul, to the elders of Ephesus, say, 'I have kept back nothing that was profitable unto you; I have not shunned to declare unto you all the counsel of God.'

"It has no doubt been observed by many, perhaps by all of you, that in my visitations I have spoken much of the tenets, rights, and usages by which the Episcopal Church is distinguished from other Protestant Christians. I have endeavored to do it in such a manner as not to give needless offence, nor to increase or perpetuate the divisions which so unhappily exist. My intention in preaching so much on subjects which seem to be but of secondary importance has been the instruction of the people in what they were more generally ignorant of than of other parts of religion. To give to those who ask and are willing to hear a reason of the hope that is in us, provided we do it as an Apostle directs, 'with meekness and fear,' will have a good effect. Unhappily, in our sectarian controversies, the spirit of meekness is too little manifest, and many Christians advance their favorite dogmas without the appearance of any fear of being in error or causing division or being uncharitable. The too general ignorance or misapprehen-

sion of our distinctive principles makes it more necessary for us to explain or give the reason for what seems to them our peculiarities, than for other Christians of theirs. Our brethren of other Churches should think of this, and not be offended when we show the apostolic authority for what we practice and teach. But still, I am not without fears that I may have devoted too much of my time to preaching the Church rather than Christ. The doctrines of his cross are the most effectual in converting the heart and saving the soul. The fallen state of man, redemption by Jesus Christ, and justification through faith in his sacrifice for our sins, should be the main subjects of our public sermons and of our teaching from house to house."

Alas! if he had such fears of bestowing a disproportionate attention upon the building, to the neglect of its living occupant, albeit the great burthen of his long ministry had been "Jesus Christ and him crucified," what must be the sad retrospect of some when, from a death-bed, or at the judgment-day, they are called to review their ministerial lives, and to see with what heated toils they have all along been working on the Church, and with what lack of zeal they have urged the gospel of Him who is Lord of the Church!

The amendment of the constitution, above referred to, was called up after the delivery of the Bishop's address; but upon debate it was rejected, and the venerable man lived to meet and address his Convention at three more of its customary annual sessions, in the enjoyment, too, of his customary health and strength both of body and of mind.

Soon after the rising of this Convention, he received a letter of inquiry, to which he returned the following reply. His answer explains the subject of the inquiry, and also exposes the folly of that extreme theory into which some are ever prone to carry out the peculiarities of our Church.

"Boston, October 26, 1839.

"Rev. and Dear Sir:

"I have the pleasure of receiving your favor of the 21st, but, being about to set off on a journey, am obliged either to postpone the answer till my return, or to write in much haste. As I have chosen the latter, be pleased to excuse what may seem a neglect of full attention to the subject of your inquiry.

"Permit me to say in reply, that in my judgment the notion maintained by some, that we must never in social worship use any prayers but those in the Prayer-Book, is unscriptural and injurious to our Church and to religion; that of this our clergy are generally sensible in their use of other prayers; as, for instance, in visiting the sick, though for this occasion the Church has provided a form, and ordered that it shall be used; that, for occasions of social worship for which the Church has made no express provision, the Bishop may set forth forms appropriate to such occasions; and that our Church has made such provision but for morning and evening service.

"The form of Bishop Hobart for a third service' is an evident departure from the *letter* of the 45th Canon of 1832; but we may reasonably suppose that this Canon, in its *spirit*, has regard to the stated seasons of prayer and preaching when, certainly, the regular service, and no other, is to be used.

"How extensively the prayers which I have published are used in my Diocese I do not exactly know. By many of our clergy those of Bishop Hobart, in Sunday-schools especially, are used in preference. I designed them, generally speaking, for extra occasions of social worship, when they might be more appropriate, and better express what was particularly desired to be offered in prayer, than the very excellent, but more general forms of the Prayer-Book, and especially for such occasions of social worship as you

mention—of 'an evening lecture' even, 'in a lecture-room or school-house.' I know not why preaching or exhortation should alter the case. If, in all cases, we adhere to the strict, literal sense of the above-mentioned Canon, how can the Gospel, by us, be ever preached to the heathen? They who have attended the meetings of our General Board of Missions, must have seen what common-sense has taught our Bishops and clergy respecting the occasional use (in the Church, even) of other prayers besides those in the Prayer-Book.

"I would write more upon this subject did not want of time compel me to lay down the pen.

"With kind regards,

"Your very affectionate friend,

"Alex. V. Griswold.

"The Rev. Gurdon S. Coit."

The prayers of which the Bishop speaks in the above letter as his own, are contained in the volume which he issued several years before this date, and which has successively passed through several editions. They are a miscellaneous collection, partly in the language of the Prayer-Book, and partly in that of other authors, but very largely original; adapted to a great variety of occasions, and abounding in strains of deep and fervent devotion. Perhaps, however, it may be questioned whether in this work he has succeeded so well as he would have done, if, instead of attempting to combine the various forms of others with his own composition, he had simply given himself up to the easier flow of his own worshiping spirit, filled as it was with the richness of the inspired word, and of our own Liturgy, and gifted as it was from the teachings of that Divine Illuminator who helpeth all our infirmities, and without whose aid we can never acceptably worship the Father.

His unlessened reluctance to prepare the Pastoral Letter,

and the now failing state of his health, induced him in 1841 to address letters to Bishop Moore, the next in seniority, and Bishop Meade his assistant, requesting them to take measures for its preparation. They, however, urged it upon him most earnestly, and his health was subsequently so far restored that he not only wrote that paper but also was present at the General Convention in October, and read it before the two Houses in joint session. He chose for his subject, the Doctrine of our Church on the Article of Justification by Faith, in connection with that on the necessity and place of Good Works; or the double question, What must we *believe*, and what must we *do*, in order to be saved? His discussion of it was clear, able, and full of the marrow of the Bible. It was received with an expression of universal approbation; so much so, that, upon retiring from the Convention, he expressed his fear that he had not been rightly understood, or that if so, he had not succeeded in placing his true views distinctly before the two Houses, inasmuch as he had certainly intended to show that the doctrine of our Church is not that held by the members of the Tractarian School. The truth is, it seems to have been expected that he would assume a controversial attitude, and attack by name the theology of the Tracts. He did not do so. His discussion was direct. It gave no side-blows at specific theories. It went straight forward with the doctrine of the Bible and the Articles. It was therefore impossible to disagree with him without at least appearing to disagree both with the standard of revealed truth and with the teachings of our own Church.

It can not indeed, be denied, that had he chosen for his theme the single point of justification by faith, he would doubtless have brought out more palpably the difference between our doctrine and that of the Tractarian School, because the limitation of his theme would have given him more scope for amplification. But as a brief treatise on the

true harmony between our two doctrines of justification by faith, and of the necessity of good works; or, on the real agreement of the Apostles Paul and James in these fundamental articles of our religion; the letter is an admirable production and well worth careful study. Some of its thoughts are like the "apples of gold in pictures of silver."

But however studiously the Pastoral Letter avoided all direct allusion to the controversy which was agitating our Church, its author had occasion, before proceeding to the General Convention, to show, by no equivocal manifestation, how he stood affected toward that controversy. I allude to what transpired at the Annual Convention of his own Diocese in September 1841. Two of his clergy had seen fit to introduce into their Churches certain chancel arrangements, favorite with the disciples of the Tractarian School, if not peculiar to them. In visiting their parishes, these things struck him with surprise as indicative of a theological leaning which he had not expected to find in any part of his Diocese. Its very first manifestation, therefore, he at once determined to mark with his decided disapprobation; not because any peculiar position of the material things of the Church was, in itself, essential; but because, under the interpretation of circumstances, it was an index to the approach of errors which he considered fatal to the purity and life of the Gospel. In his annual Address for this year, therefore, we find him adverting to this subject in these terms:

"It is pleasing to see the improvement which is generally being made in the construction of our churches. St. ——'s, in P——, is a beautiful, and for the most part, a convenient church. But I was pained in noticing the uncouth and inconvenient arrangement of the chancel. I trust that none in this Convention need to be reminded of the absurdity of going back to the dark ages of Christianity for the models of our churches, or for the manner of worshipping in them;

or of adopting any of the fooleries of ignorance and superstition. God requires us to act as rational beings, not as idolatrous heathen. All the services should be performed in a place and manner the most commodious to the minister and the people. Whether he preaches, or prays, or administers the ordinances of Christ, he should be in the view of each and of all the congregation present. And in prayer it is quite as fitting that he should face them as that they should face him. To turn from them to the communion table implies the supposition that God is particularly present there, and sanctions the abominable doctrine of Transubstantiation. God has promised to dwell in *the hearts* of his worshipping people; and Christ has expressly declared that where a few of them are gathered together in his name, there he is *in the midst of them.* We are sure, then, that Christ is, by his Spirit, among the people; but we have no assurance that he is on the table more than in any other part of the church. Our bodies are the temples of the Holy Ghost. But God has no visible representation on the earth, and forbids our making any; his likeness is to be formed in our hearts."

More briefly, but in the same tone, he noticed the peculiarities in the other of the two Churches to which I have referred.

"With sorrow I add, (after having noticed the pecuniary condition of the parish,) that I was pained and mortified at the strange derangement of the reading-desk and the communion-table, and at other exhibitions within the chancel, evidently corresponding with the idolatrous conceits of Christians in those corrupt ages of the Church which some affect to call *primitive.* In regard to this, their house is now in a worse state than St. ——'s, in P——, or than any other Protestant Church that I ever beheld. But it may easily be

restored to what is fitting and convenient; and, as I hope soon will be. Let us not *look back to Egypt*, lest we *perish in the wilderness.*"

These notices, it must be confessed, are sufficiently pointed. Whatever effect, however, they may have had on one of the parishes referred to, their effect on the other was soon apparent. But it so happened that the alterations which were made in consequence of the strictures passed on the unpalatable innovation, instead of being a return to the customary arrangements of our chancels, were, if possible, a wider departure from them. This drew forth, in his annual address for 1842, the following repeated notice: "In my late visit to ———, * * * * * * * it was with no little pain that I found such further change and derangement in the chancel, desk, etc., of their Church, that the convenience for administering confirmation and the other Christian ordinances is very much diminished; and all this to render, it seems, the whole more conformable to the superstitious fooleries of the dark ages of the Church."

His former notice had led to a private, this produced an official correspondence; and as it is official, and therefore belongs to the public—especially, as the Bishop has been much censured for these portions of his address, without any defense of his course, and as what passed will illustrate a portion of the Bishop's character, and of the latest times in which he lived—I feel at liberty to give the letters which passed on this occasion as they lie before me; for obvious reasons omitting names, and recording only facts and statements. The former of the letters is from the Wardens and Vestry of the Church in question, dated

"———, Nov. 25th, 1842.

"Right Rev. and Dear Sir:

"At a meeting of the Wardens and Vestry of —— Church in this place, for the purpose of taking into consideration

the present relations of this Church with the diocese to which it geographically belongs, it was unanimously resolved, that a committee be requested to address the Right Rev. Bishop Griswold, and respectfully convey to him the sentiments of this body—which are also those of the whole parish, with few or no exceptions—touching the existing unhappy condition of things. The undersigned, in obedience to this direction, ask leave now to call your attention to several matters in which this parish feels deeply interested.

"You will recollect, esteemed Sir, that in your annual Address before the Convention held at Dedham, Sept. 22, 1841, you made the following observations in regard to our Church:

"'With sorrow I add, that I was pained and mortified at the strange derangement of the reading-desk and the communion-table, and at other exhibitions within the chancel, evidently corresponding with the idolatrous conceits of Christians in those corrupt ages of the Church which some affect to call *primitive*. In regard to this, their house is now in a worse state than St. ——'s, in P——, or than any other Protestant church that I ever beheld. But it may be restored to what is fitting and convenient, and, as I hope, soon will be. Let us not look back to Egypt, lest we perish in the wilderness.'

"This rebuke, severe, humiliating, and distressing as it was, as well in its immediate bearing as in its imminent consequences, we bore with patient submission, and in silence, persuading ourselves that however painful to us and injurious in its effects upon the Church, it was undoubtedly designed for our good; and that, although we were not knowingly or willfully guilty of the wickedness imputed, we might, nevertheless, unconsciously have given cause for your reproof or admonition; and however much we might deplore so public a reprehension and so permanent a record

of our alleged faults, yet we felt unwilling to complain against what we admitted to be an exercise of your rights, or to murmur at what we presumed to be an act of duty.

"Our first effort, therefore, after the publication of those remarks, was to remove, so far as we could judge requisite, in the absence of any authentic information or official instructions in the premises, every matter, thing, or usage that in our opinion could possibly provoke any further animadversions of this nature. We might enter into minute particulars, but they are needless at this time. Suffice it to say, that at a considerable expense, defrayed by private subscription, our chancel was newly arranged with an earnest wish to conform to what we conjectured (having no positive guidance) might meet your views, and with an eye to the security of every convenience which its limited dimensions would admit. We then flattered ourselves that at your next ensuing visitation we might peradventure obtain the approbation of our revered Diocesan for what we had accomplished; or, at least, for our honest attempts at improvement, escape additional censure. Judge, then, dear sir, of our disappointment, our astonishment and grief, when, without any preliminary monition, we beheld in your recent address before the Convention at Charlestown on the 27th September last, this cutting and withering reprimand:

"'In my late visit to ——, twenty-two persons were confirmed; but it was with no little pain that I found such further change and derangement in the chancel, desk, etc., of their Church, that the convenience for administering confirmation and the other Christian ordinances is very much diminished; and all this to render, it seems, the whole more conformable to the superstitious fooleries of the dark ages of the Church.'

"After what we have declared relative to our intentions and governing principles in making the alterations in ques-

tion, it would, perhaps, be superfluous to plead our innocence of the allegation involved in the above sentence. Justice to our own character, however, and a religious regard for truth demand of us a formal renunciation of the motive therein ascribed — that of designedly deranging a portion of the interior of our church-edifice in order that the most sacred solemnities of our service may be identified with 'the superstitious fooleries of the dark ages!' It is our firm conviction that how well advised soever you may have deemed yourself before giving utterance to this accusation, we have, nevertheless, been made the unoffending victims of slanderous aspersions, proceeding originally either from persons who are not communicants in our Church, or from misinformed and prejudiced dissenters, or from thoughtless, unbaptized individuals, possibly of our own congregation, but irregular attendants, and who take but little interest in the reputation or progress of our infant parish. Under this impression, we are directed to solicit of you a full and candid enumeration of those peculiar forms, ceremonies, arrangements, ornaments, or other matter, known to you to be in use with us, and which you consider either as approximating to the idolatrous conceits and superstitious fooleries of corrupt ages, or in any manner inconsistent with the established or recognized usages of the Protestant Episcopal Church in the United States. And, moreover, in order that we may meet our accusers face to face, or least convince you that they are not of our communion, but are rather the enemies of our peace and welfare, we respectfully ask you to furnish us with their names, especially of those upon whose testimony was founded a recent letter from you to the Rev. Mr. ——.

"We need not enlarge, sir, upon the cruel effects of judgments *ex parte*, nor need we remind you how little able we are to endure *general* denunciations from high places, growing out of specifications never presented to us

for investigation, and which, remaining uncontroverted, must not only deprive us of those sympathies we so much need, but affix a lasting stigma upon the little Church here planted, and even by implication, in some degree, upon the whole body of Christians to which we claim to belong.

"Finally, we are devoted, heart and soul, to the cause of the Protestant Episcopal Church. We desire to add nothing that she, our Holy Mother, does not enjoin for her services, nor to omit any thing that she prescribes. Hoping soon to be favored with a reply, and that this painful subject may be happily settled, we subscribe ourselves,

"Most affectionately,

"Yours in the faith of our Lord Jesus Christ,

"——— ———,
"——— ———, } Committee.
"——— ———,

"The Rt. Rev. Alex. V. Griswold."

A reply they did soon receive; and as it reveals the true state of the case with sufficient clearness, and shows how far they were practically governed by their expressed desire neither to add to what our Church enjoins nor to omit what she prescribes, I shall insert it without other comment here than that it is, as usual, but "the rough draught" of what was sent, and that it seems to want some sentence or sentences at its conclusion. It is doubtless, however, the body of his answer.

"Boston, Nov. —, 1842.

"Gentlemen:

"I have just received yours of the 25th, complaining somewhat severely of some remarks in my last two addresses to our Conventions; and will endeavor briefly to give such answer as you require.

"And first, in regard to the alterations, of which I expressed a disapprobation, I supposed, and indeed then had

no doubt, that they were made at the suggestion and through the influence of the Rev. Mr. ——; and I thought and still think that I had good reasons for supposing it; and, so far as I know, it is the opinion of all of our clergy who have in the last year or two officiated in your Church. But I am told in your letter that they are such as the 'whole parish, with few or no exceptions,' approve of. If so, I regret my having ascribed them to Mr. ——'s influence. You certainly have a right to make any alterations that you please in your own building. Had they (as I and all others whom I have heard speak on the subject supposed) been made in compliance with the wishes of a young man in deacon's orders, who did not belong to this Diocese, and was officiating in violation of our Canon, he merited more reproof than my letter to him contained. The reason for my refraining so long in silence I gave him.

"I am well aware that there is a new sect lately sprung up among us called Puseyites, or Low-Papists, who have, chiefly in England, written, and preached, and published much against the Reformation, and are endeavoring to bring back into the Church of England many of those superstitious mummeries and idolatrous practices, for protesting against which so many of her pious Bishops and other ministers have been burnt at the stake. The High-Papists and Low-Protestants are both rejoicing at this threatened division in the Episcopal Church, hoping to profit, and the Papists have already profited by our dissensions. The cry of Popery against us has hitherto caused our Church to be small in this country. This prejudice was fast being removed, when a really backward tendency toward Popery arose, and is now likely to revive and strengthen it. But I trust in God that a large majority of our people will remain steadfast to the great principles and to the simple usages of the Reformation, and of our own Protestant Episcopal Church.

"What you mean by saying that you were not 'knowingly or willfully guilty of the wickedness imputed,' I do not understand, as I have not 'knowingly or willfully' *imputed wickedness* to any one. Should you make your Church wholly Popish, which you have a good right to do, I should not ascribe it to any wicked motive, but charitably believe that you were actuated by good intentions. I think, too, that I have a right to express my opinion of the alterations made without being justly accused of cruelty, or of ascribing evil motives to those who have made them.

"You tell me that a part has been done to render the chancel more conformable to my views. Is it not somewhat strange that you should do this without being at any pains to ascertain, as you very easily might have done, what my views were? Or did I ever complain of the chancel as your former minister left it? On the contrary, did I not view it, and praise it with much pleasure? There was *then* a very convenient reading-desk, and such a one is among the greatest conveniences in the performance of divine service. Since that time, I have observed that it is all torn away, and I believe cut to pieces; though this I will not affirm. *Then*, also, there was a *communion-table*, very suitable and in sight of the whole congregation. *Since*, I have seen, instead, an edifice like a Popish *altar*, above a flight of many steps, very inconvenient for ministrations at the Lord's table; and there were too evidently indications of idolatrous reverence paid to it. I saw also a picture standing at the back of the *altar*, such as the Papists avowedly and very much worship. Pictures were introduced into churches about the seventh and eighth centuries. The more pious Christians opposed it strenuously, and foretold what soon happened—that they would be worshipped. Before the Madonna, and on what *should* be the communion-table, I saw flowers strewn; and there too stood candles in the day time; whether they are ever lighted in the day time I did not inquire. These, too,

are among 'the superstitious fooleries of the dark ages.' Formerly, the railing of the chancel was clear for many to kneel at communion and confirmation; but in my last visit it was exceedingly encumbered. The stool, or place for the minister in preaching, is far the most awkward and inconvenient that I ever beheld. That, and something like a reading-desk, and a bridge or platform, leading from the chancel to a place where baptism was performed, occupied so much of the chancel that (I confidently repeat) 'the convenience for administering confirmation and the other Christian ordinances is very much diminished.'

"Your minister wore such a dress as I had never before seen; and some of the trappings and other parade, I have reason to believe, were omitted on that occasion. But I saw enough to justify in my own mind what I have said on the subject. And never before did I see a minister go without the railings of the chancel to administer baptism.

"Now all these changes, and what to me are 'derangements,' do actually, and in fact, 'render the whole more conformable to' (what almost all Protestants deem) 'the superstitious fooleries of' (what are usually called) 'the dark ages of the Church.' But if I am to understand you, gentlemen, as saying that these changes were not made in compliance with the wishes of Mr. ——, and that in making them, you had no intention 'of rendering the whole more conformable' to what was practised in the Romish Church from the eighth century to the Reformation, then I am bound to believe, and shall be ready to acknowledge, that in regard to the *intention* I was mistaken. But that such a coincidence should have been *un*intentional is a wonder indeed."

After this view of the case, to which the strictures in the Addresses applied, (and it is well understood that the view even falls within the limits of the innovations actually made.)

it is not difficult to see that there was abundant ground for the Bishop's animadversions. The reason why he chose to treat the case in this *official* way, and not by earlier and *private* admonition, is evident. The young clergyman in Deacon's orders, under whose ministry these changes were taking place, belonged not to Bishop Griswold's jurisdiction. He had not transferred, nor by any considerations which were presented to him could he be induced to transfer, his canonical residence from the Diocese to which he belonged, to that in which for so long a time he had been laboring as the regularly employed minister of a parish. Notwithstanding his position there was in contravention of one of our Canons, he still held that position, and while amenable only to another Bishop, persisted in carrying out his views and effectuating his changes in one of the parishes of Bishop Griswold's Diocese. For a long time the Bishop forebore official notice; doubtless in the hope, either that the young minister would at length transfer his canonical residence, and thus become, like his other clergy, amenable to himself; or that the force of public opinion would induce him to conform to general usage, and thus render any notice of the case unnecessary. But when he found all hope disappointed, and the increasing innovations adopted, rendering the case an offense to almost every portion of the Diocese, he forebore no longer; and as the young minister chose to render no account of his matters to the Bishop in whose Diocese he was laboring, so the Bishop chose to administer reproof in his own form and manner, without asking the subject of it how he would like the application.

We are now among the latest official acts in the life of the revered subject of these memoirs. The Convention of the Eastern Diocese in Charlestown, at which he delivered the Address last quoted, was the latest which he ever attended; and probably it was the happiest at which he

was ever present. The period to which I formerly adverted had arrived; the period when the fires of disunion, so far at least as any visible manifestation was concerned, had burnt out, and when a sweet and sacred calm seemed spread almost everywhere over the face of things under his charge. His parishes were almost all prosperous; and with but here and there an unimportant exception, every thing conspired to draw all hearts toward each other, as though a gracious spirit had been in uncommon measure poured forth upon all. This state of things he hailed as a blessed harbinger of coming good to his beloved flock, amidst the dangers which were besetting the Church at large, from those extensive inroads of error to which he could not close his eye. It was but natural, therefore, that he should allude in his Address to what was so peculiarly gratifying to his feelings, both as a Christian and as a Bishop.

"In viewing the state of our Churches," says he, "there are several things which rejoice my heart, and increase, I trust, my thankfulness to God. One is, that our parishes are now nearly all supplied, and we may believe well supplied, with officiating ministers. Another, and a very pleasing circumstance, is the spirit of love and harmony and brotherly kindness which so happily prevails, and seems to increase among the clergy of this Diocese. And I may add, that so far as I can judge, our clergy are becoming more and more convinced of the importance of preaching the doctrines of the cross and the evangelical truths of God's holy word. It seems to be a confirmation of the words of the prophet Isaiah: 'When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.' The faithful preaching of Christ is a *standard*, and the only standard that is sufficient to repel every spiritual foe, and 'to quench all the fiery darts of the wicked.'"

But one of the most cheering incidents which he had to lay before this Convention, and that with a record of which he brought his address to a close, was the very recent and most harmonious election, by the Convention of Massachusetts, of *an assistant Bishop.* Measures preparatory to this election had for some months been in train, and now they had just been brought to a happy issue. The Massachusetts Convention closed its session the day before that on which he was then speaking, and the address which he delivered to that body had come over the minds of his clergy almost like a Pentecostal spirit of grace. It ought to be inserted here in full, and should be, had not these memoirs been already extended much beyond their originally contemplated limits. For the present it must be sufficient to refer the reader to the whole Journal of that special Convention before which this document was delivered, as the best means of setting him feelingly amidst the happy influences which presided over those important doings of our Massachusetts Church. As a valuable substitute, however, for his address before that body, I add here the brief closing paragraph, to which I have already adverted, in his address of the next day, before the Convention of the Eastern Diocese in Charlestown—the last words which he ever uttered to the assembled body of his clergy and laity:

"Yesterday, as you all, no doubt, well know, the State Convention of Massachusetts had a special session in Trinity Church, Boston, for the very important purpose of electing one to be an assistant Bishop in that State. And if any thing can cause us to thank God and take courage, his merciful goodness, vouchsafed to us on the occasion, must have that effect. Though Christian love and brotherly affection have been so remarkable, and for years so evidently increasing among us, yet, on an occasion so very interesting to all, and so exciting, it was reasonable to apprehend some conflict

of opinions and diversity of judgment. Who, then, does not perceive the hand of God, and his answer to our united prayers, in the perfect union and wonderful harmony which, through the whole transaction, prevailed? Such entire unanimity, on a like occasion, has never, we may venture to say, been before witnessed in our country. It is most comforting proof that the Spirit which was in our Saviour Christ is with us; and may He give us all grace thankfully to cherish it.

"The person elected, you also know, is the Rev. Manton Eastburn, D.D., of New-York. And a call in which the hand of an overruling Providence is so visible he will, we trust, think it his duty to accept. May the Lord give us hearts to be duly thankful for all his mercies, and grace to show our thankfulness by making a right use of them."

While matters were in train preparatory to the consecration of Dr. Eastburn, Bishop Griswold was solicited, and very cheerfully yielded to the solicitation, to visit Richmond, Virginia, for the purpose of presiding at the consecration of Dr. Johns, who had, the previous spring, been elected assistant Bishop in that Diocese. When Bishop Gadsden, of South-Carolina, was consecrated in the summer of 1840, the season being unfavorable to a visit so far south as Charleston, the candidate journeyed to Boston, and his consecration took place in Trinity Church. But now, the season being favorable to a southern journey, Bishop Griswold, although conscious, by monitions within, of his special liability to sudden death, yet felt pleasure in yielding to the strong wish which was expressed, that the consecration of Dr. Johns might take place in the city of his future residence. This wish was not, indeed, unreasonably urged. Says the good Bishop Meade, (as whose assistant Dr. Johns had been elected,) in one of his letters on the occasion: "Much gratified as we all would certainly be to have you with us on the interesting occasion mentioned in our correspondence, yet we certainly would

not wish it if it is to be a source of risk or pain to you. Much rather, I am sure, would we all come to you, although it would be gratifying to many in Virginia to have the consecration in Richmond. Still, however, we will cherish the hope that God may strengthen you, so that you may perform the journey without injury." * * * * "I can truly sympathize with you in the infirmity of which you complain, as it is the same which afflicts myself, and makes me to feel that 'in the midst of life I am in death.'"

Thus kindly and considerately solicited, he with readiness complied, feeling that he was in God's hands, and that, if sudden death were appointed him, it was a question of small moment where it happened, so be that it found him ready and in the midst of duty.

The consecration of Dr. Johns took place on the 13th of October, 1842, and in "*the Monumental Church*" in Richmond. It was a solemn scene. On the spot where once the merciless flames devoured the thronged attendants of the theatre now stood the consecrated house of prayer, and in that house stood holy men, commissioning one of the chief ministers of the Lord of life; and as they imposed the ordaining hand, two of them, at least, felt that, even under the shelter of that fane, they were, in a special sense, but in the midst of death.

The arrangements preparatory to the consecration of Dr. Eastburn being now complete, that last ordaining act in the life of Bishop Griswold took place on the 29th of December, 1842, and in Trinity Church, Boston. That, also, was a solemn scene, but its deep interest sprung from different causes. To feel as multitudes felt on that high day to our Massachusetts Church, we must take a glance at what, for many years, had been transpiring.

When Bishop Griswold entered on his duties as ecclesiastical head of the Eastern Diocese, difficulties, as we have

seen, of various name, thronged his way into the future. These difficulties, as we have also seen, continued to meet him, in some of their ever-changing forms, till almost the last day of his life. And yet, such had proved the strength and firmness of his character, the high consistency and blamelessness of his life, the sweet peacefulness and conciliatory tone of his counsels, the unquestionable piety of his heart, and the unimpeachable orthodoxy of his doctrines, that, from the beginning to the close of his Episcopate, the Church, on the whole, amidst many dark days, indeed, was always prosperous under his care, growing quietly in numbers and in spirituality, and gaining steadily, especially towards the close, both in union and in resources. Before him hostile prejudice stood self-disarmed, and in him the sons of the Pilgrims learned to respect, and, in the case of very many, to love, the Church against which their fathers had reared the standard of unyielding opposition.

For some time before the period which we have now reached, the main source of anxiety to him lay in the unusually uncertain tenure by which he held his mortal life—an uncertainty growing out of a disease of the heart; consistent, it is true, with ordinarily great strength and comfort of body, yet suggesting the constant apprehension of sudden death. This apprehension distressed him, not because he feared to die, (for in this respect he stood continually on the "watch" and in "readiness to depart,") but because, in case of his sudden decease, the Church of his affections and his care might become distracted in the choice of his successor, and thus the ripening fruits of his toils and his prayers take detriment. All other sources of trial peculiar to his own Diocese had at length disappeared, and his way lay, otherwise, smooth before him on his descent to the resting-place of the faithful. But this circumstance continued to give him sensible disquiet, and mingled whatever of bitterness he tasted in the residuum of his life.

Even this, however, was now kindly removed, and thus the peacefulness of his evening days was left complete. The little band of clergy, whom he found sixteen in number, and thinly scattered over almost the whole of New-England, with scarce strength to stand erect under the pressure of their difficulties, had been multiplied to more than a hundred, confident in the esteem of a multitude of hearts, and strong in the resources of thousands of hands. And now, as one of the latest smiles on him of approving Heaven, their main body in Massachusetts were found ready to unite, with one heart, upon one man, whom he might set over them in the Lord, and to whom, after his departure, they might look, as the object of their *one* choice and of their *many* prayers, to go before them, under God's guidance, in the Church, and to carry forward, by God's help, the great good work of his life.

In this graciously-ordered result the aged Bishop found rest indeed; and the day when, with the Bishops who joined him, he consecrated his successor in Massachusetts, was to him the beginning of his best days of earthly peace. So far as we may speak thus of human lot, he then began to walk joyfully and with unmingled satisfaction amidst his great household of spiritual children, and on through the still bright shadows of his eventide.

Such were the circumstances which, drawing their power from the depths of thirty-two past years, conspired to increase the interest of the scene which presented itself in Trinity Church, Boston, on the 29th of December, 1842. His own clergy and others from different States were there in long array. The spacious Church was crowded with many of the *élite* of intelligent New-England. And amidst the whole stood the aged man, his form still erect, his head white with the snows of almost four-score years, and his face lifted towards heaven, overspread with the radiance of a holy smile. Nor were there any present (familiar with the inner secret

of that smile) who failed to sympathize with him in the high experience of that hour. To multitudes the scene and the emotion which it awakened are still vividly present. They still see the venerable Bishop, as he stood before thousands in the house of prayer, and as, amidst solemn rite and sublime ceremonial, he laid his aged hands on the head of one whom his sons in the Church had bidden among them, to be their future shepherd under Christ. They hear him yet, as he lifted his trembling voice in accompanying prayer for the Spirit of Grace to descend on the bending subject of his intercessions, and endow him richly for his high and holy work. And then, as the rite was done, amidst solemn bursts of harmony and the closing seal of sacrament, they see him still, as he went his way with thankful heart, blessing God for his goodness, and rejoicing that, at length, the Lord was with them of a truth, in the counsels of peace, in the power of unity, and in the fullness of the Gospel.

But although Bishop Griswold was thus relieved of the last source of anxiety, so far as his own Diocese was concerned, and in a way which furnished him with a comparatively youthful and a well-furnished assistant in his labors, yet it must not be inferred that he sunk into indifference to the general welfare of the Church, or even into inactivity in that portion of it over which he had so long watched.

In regard to the latter, (his own Diocese,) his favorite Scriptural motto, "*We will give ourselves continually to prayer and the ministry of the word*," together with his emphatic quotation from Jewel, "*A Bishop shall die preaching*," still governed his actions, and he went about as usual, doing the work of an evangelist, and strengthening the churches, insomuch that, in little or nothing, were his customary activities diminished. The secret monition within, it is true, made him walk thoughtfully; but to common observation without, he appeared to walk firmly. His figure was as erect as ever; his limbs were remarkably

vigorous, and his general health seemed to be even better than usual. He was, in fact, the laborious Bishop still, abounding in thoughts, prayers, and labors for the spiritual welfare of his charge.

And in regard to the former, (the general welfare of the Church,) he felt, as he had for some time been feeling, even increasing solicitude. After what has already been written, it is almost needless to add here, that Bishop Griswold was too thoroughly a Protestant to look, without growing apprehension, upon the theological tendencies of certain portions of our Church, both in England and in America. He had been too good a student of the Bible, and, it may be added, of antiquity to, too feel a moment's hesitation on the question what stand he ought to take in a controversy so pregnant with influences on our future religious and ecclesiastical destiny? He descried our coming dangers in this controversy more clearly than the mass of his own clergy and people, or than the mass of our clergy and people in general. To some he even seemed, in the course which he took, if not a false prophet of evil days, at least needlessly alarmed at the approach of perils which probably looked much bigger in their shadows, as they fell forward on the imagination, than they would prove in their substance when they should come to be handled in experience. He was evidently somewhat disappointed at the immediate result of a course of labors in which he had felt it his duty to engage, and which he did but close on what proved one of the last days of his life. For a long time he had been addressing, through the columns of *The Christian Witness & Church Advocate*, a series of Pastoral Letters to his clergy and people, on a variety of important topics. But at length the progress of the Oxford Tract movement induced him to confine himself to one subject, that of the Protestant Reformation. On this, he was for many months engaged in writing that valuable series of essays which have since been collected

and republished, in a large tract, by Mr. Dow, of Boston. By this series, without directly entering the lists with the Tract writers, he still hoped to awaken apprehension of the dangerous tendency of their writings, and to furnish the means of counteracting that tendency, both in his own Diocese and in other parts. The immediate effect of his writings, as I have remarked, appeared to disappoint him. He saw the tendency in question, and the danger of that tendency, most plainly; and so deeply did the sight affect his own mind, that he looked for stronger and quicker sympathy in his views from others, than he actually received. There were quarters, it is true, in which his writings were duly appreciated, and where they excited a deep interest. But, in general, what he wrote evidently met with the feeling to which I have adverted—an unwillingness to see and feel the reality of the peril against which he sought to warn the Church. He wrote, however, for a day which he lived not to see. Facts are already investing his tract on the Reformation with its true importance, and showing that, as he looked into the future, he looked, not with the eye of false alarm, but with the vision of a clear and deep foresight. This is a tract of uncommon value. From notes left in my possession, it is manifest that, though the volume in its collected form is but small, it was yet the result of very varied, minute, and careful reading. Small though it be, it is nevertheless a rich storehouse of facts and of arguments on the vastly important subject of which it treats. It is not a history of the Reformation, but a summary of reasons for the Reformation, and such a summary as few minds but that of its author could have produced, whether we regard the appropriateness of its style, or the luminousness of its point, the fertile range of topics, or the wondrous power of condensation which it exhibits.

This little book brings out an interesting feature in Bishop Griswold's religious character and views. While

he loved the Church as truly Catholic, it may be said he loved her most for that great principle on which, under Protestant auspices, she based herself at the Reformation—the sufficiency of the Holy Scriptures as the sole rule of faith, and the only infallible guide in practice to every man that honestly and earnestly seeks for the salvation which is in Christ Jesus.

He often urged the study of the Bible upon every man, as being full of the Spirit of God; as evincing their own sufficiency, through the teachings of that Spirit, to guide the inquiring mind to the Saviour, and as demonstrating thus its Divine Author's intention, that it should be put, unsealed, into the hands of every one—his own rich free gift to the world. He held that these inspired Scriptures were God's storehouse of spiritual food for the life and health of the human family, and, like our ordinary food, to be kept accessible to every human soul. He rejected the dogma of an inspired oral tradition, coördinate in authority with the written word, necessary to the true interpretation of that word, and of right binding its interpretation on the conscience of every member of the Church. He did not, indeed, reject aids to the interpretation of the Bible, whether those aids were ancient and modern; but he did refuse to consider any thing necessary as its infallible interpreter, save its own self-interpreting light, and the teachings of that Holy One by whom it was dictated. He taught that the Bible alone, of all things now accessible, "is given by inspiration of God;" that its curses lie on every one who adds to it, or takes from it; and that when read by the honest mind with the prayer of a devout heart, it is in itself, and to the full of all human needs, "profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God," be he preacher, or be he reader, "may be perfect, thoroughly furnished unto all good works."

Taking this view as *fundamental* to the true system of

theology, as going before all right views of *particular* doctrines, he held it at the opening of his ministry, and on through all his subsequent ministrations. And yet, towards the close of his labors, he gave it even a marked prominence. When he saw the Church of his affections, in this country, as well as in England, drawn into peril by the labors of a school who were avowedly seeking to un-protestantize her, by leading her back through the labyrinth of *tradition*, first, to sacramental justification, then to the miracle-working powers of a sacrificing priesthood, and finally to other prodigies of a night of superstition; when he contemplated changes like these, the effect of which, when reached, will be to put Christ once more into awful distance, instead of keeping him near, the loved friend, the only, the unassociated Saviour of the lost, and at length to conceal him again, as to all practical purposes, behind a dense cloud of saints canonized by man, of shrines glittering with the offerings of wealth, or of shows awful amidst the display of pomp; when he looked upon a system which, in its fuller developments, does little more than make the Church one of the kingdoms of this world, while it leaves the sinner to perish in his blindness, hugging a delusion, yet thinking it salvation; when he saw the fruits of the Reformation put amidst the peril of a return even towards such a system as this, unsavory to his tastes as was the work of controversy, he hesitated not to step forth in the service of our Church, and as one of her chief ministers, to do what he could for her safety. Though when he begun the series of essays to which I have referred, he had many other things in hand, yet, ere he finished it, it became his last work; and well did he achieve the task which it imposed. His tract on the Reformation, written in his own clear style, full of the light of the Bible, and evincing the yet undimmed powers of his mind, demonstrates irrefutably the necessity and the glory of the great Reforma-

tion, and shows incontestibly that our Church can never recede from the stand which at that period she assumed, without proving at once false to herself, and faithless to her Saviour.

In these labors not a few watched his course with the deepest interest. And even now it is a stirring sight to look back and see the aged watchman, as he stood at his post, and descried the danger which was beginning to lower heavily over our Zion, and to observe how, with a firm and vigorous hand, he seized his heavenly armor, put it on like a true and thoroughly-furnished man of God, walked valiantly forth to the support of a periled cause, stood firmly and contended manfully by the side of her whom he loved, and finally finished his course, defending the Protestantism of the Church, and the Bible on which it is based, in an age when faith once more verges so strongly toward superstition, and taste runs again so eagerly after ceremony!

With this last labor of Bishop Griswold the Eastern Diocese ceased to be, leaving its name only and its history inseparably blended with those of the man with whose Episcopate they began, continued, and ended. When his work was done, the niche of this Diocese in our ecclesiastical temple was filled. Its purpose being served, nothing remains but the fruits which it has borne, and the lessons which it has taught. As a mother of Dioceses, its name will be honored, and its monument be hung with ever-fresh memorials. And as a nurse of sound Episcopal principles and of true evangelical doctrines, its influence will be felt with a salutary power over wide regions of earth, and through long tracts of time.

CHAPTER IX.

EXTRACTS, ETC., FROM PRIVATE JOURNALS, AND FROM PRIVATE LETTERS, DURING THE EPISCOPATE OF BISHOP GRISWOLD.

Having thus sketched the public life of Bishop Griswold, I feel that the work would be incomplete were I not now to go back, and, taking up the thread which has been dropped, to follow it to its end, as it runs through the more *private* life of this beloved man of God.

In thus going back, however, I find that the thread which I have to resume divides itself into three strands. The first runs, in numerous circles, through his *large Diocese*, and shows us who it was that was journeying, and with what feelings he journeyed, for so many years, over mountain and valley, through floods and tempests, in health and sickness, in the vigor of firm manhood, and under the burthens of growing age. The second runs through his *parish ministry*, so far as that ministry falls within his Episcopal life, and shows us what he did in these more retired labors of his course, and what tokens he had from God that his labors were not in vain. And the third runs through his *family*, and shows us how he daily walked with God, and through what scenes, unlooked on of the world, God led him home to himself.

The earliest recovered fragment of his journal, from which I am able to quote, dates in 1818, seven years after his consecration:

"June 23d. Journeyed to Boston, with a view to many important duties. But, except the Lord build the house, we labor in vain."

"August 25th. They who write an account of their own lives, may learn from the history their own worthlessness, and to how little purpose they live. How should it humble us! 'Pride was not made for man.' A month has now passed away, and how few of its incidents are worth recording! Thy mercies, O Lord! are ever worthy of record. 'They are new every morning;' their number and their richness surpass 'the power of language, speech, and thought.' Preparing for a journey; but how negligent and unprepared for a journey from which there is no return!"

"August 30th. I am now on another tour through this Diocese. But how insufficient for the momentous duties—how unworthy the most solemn and interesting administrations to which I am called! We can do all things, Christ helping us. May thy help, O blessed Lord! be my hope and my comfort. May thy grace attend the means, and thy mercy forgive the unworthiness of him who is appointed to administer them!"

This tour evidently lay through those parts of Rhode Island and Massachusetts which border on Connecticut; and he diverged from it so far as to visit Simsbury; for his next entry, three days later, is as follows:

"September 2d. Visited the place of my nativity. Here were the scenes of my youthful vanities, of my early studies, and of my first religious hopes. Here rest the bones of my ancestors. Here I meet with the surviving remnant of my youthful associates—a remnant, alas! how small! Where now are ——, and ——, and ——? Where now is ——? I have come to visit a *sick mother*. What reflections stir on the decay, the infirmities of a relation so near, so inter-

esting! The few whom I meet of my former friends, how changed from what they were! Oh! how cheering the hope, that there is a world which will not decay; that this corruptible shall put on incorruption, and this mortal be clothed with immortality!"

"September 3d. This day I am to meet with a few of my once youthful acquaintance, to preach to them and to pray with them. What pensive thoughts, what pleasing melancholy fill my soul! No power of language can express the reflections which agitate my mind. O Lord, is there not too much of the world in this? Is there not too little trust, too little hope in thee? *Forgetting the things that are behind, may I press forward to the things that are before. What fruit have I in those things* whereof I am now ashamed? For the end of too many of those things is death."

"Monday, 28th May, 1821. Went to Providence in the stage. The weather fine and the season promising. How abundant are God's mercies, both temporal and spiritual! Wherever the eye is turned, his goodness smiles. But how ungratefully do I partake of his goodness! Amidst his mercies and the comforts of his salvation, why is the mind sometimes sad and the heart faint? 'Why art thou so full of heaviness, O my soul; why art thou so disquieted within me? Put thy trust in God.' Oh! may I ever trust in thee, who art ever good and faithful. May I call to mind thy mercies of old, the years of thy right hand. I will yet give him thanks for the help of his countenance."

Diverging from his westward route through Massachusetts, he paid a visit to Hartford, Connecticut, passing over a mountainous region. On this part of his tour he has the following reflections:

"Tuesday, 29th. Life is a journey. We are tossed

and shaken on its rugged road, and oft in perils. Sometimes we pass along the smooth and level plain, with little change or variety, from month to month and from year to year. But, generally, life's journey is more like ours to-day. Frequently, through the Lord's indulgent goodness, we ascend the hill of fortune. Some of his favorite children does prosperity raise to the mountain's summit, whence we view the beauties of nature, the kingdoms of the earth, and their glory. But the loftiest hill must have its descent. With greater precipitancy are we hurried down to the valley. How steep, and often how perilous the movement! In many unhappy cases how dreadful has been the downfall!

"Riding in the stage leads to many reflections on our company, our fellow-passengers on the journey of life. How much its happiness depends on their character and their benevolence! Could we always choose our companions, and had we wisdom always to make the best choice, how different would be this dreary pilgrimage! But God does all things right. Our duty is, to act well the part which he assigns us. If we can not receive good at all times, we can do it; and if men do ill, we may give them better examples. Remember who has said, 'It is more blessed to give than to receive.'

"Among the passengers was Mrs. ———, and her two daughters, deaf and dumb. In the course of the day, I have had many thoughts and reflections on those inlets of knowledge, of happiness, and of pain to the soul, the senses; on the remarkable effects of losing one or more of them, and on the possibility and the consequence of still more being added; also, on that spiritual deafness and its effects, which are the great obstacles to our ministry and so often render our preaching in vain. These persons deprived of hearing, seem very happy in the thought that, by two years of hard study, they may in some degree remedy the

dreadful effect occasioned by their deafness. How many thousands and millions, in the full enjoyment of all their senses, have passed this same day without one grateful thought on such a blessing! How very much are our senses abused and made the instruments of sinning against the Author of all benefits!"

"31st. Seemed as a day lost. My mind was depressed with melancholy thoughts. Oh! how weak is our faith! How blessed to live in constant communion with God!"

A paragraph from his journal at Bennington illustrates his keen, delicate sensibility to the refining and elevating power of high female character and influence:

"Met here with Miss C——, of Middlebury. She has been residing in New-York, where the Lord has blessed to her conversion the preaching of that faithful minister of Christ, Dr. Milnor. She is a sensible young woman, possessed of beauty and of all that is amiable in nature and by education; truly pious; her whole soul devoted to her Saviour. She reminds me of the celestial inhabitants; she seems but 'a little lower than the angels.' What mortal state can imagination portray so nearly resembling that of those pure intelligences as the character and life of a pious young female?"

On the 6th of June, after having preached to a congregation "part of whom had come ten or fifteen miles to hear the word and to enjoy the comfort of Christian fellowship and of the Saviour's ordinances," he thus humbly and self-searchingly writes:

"Oh! may they not have come in vain! Blessed are they who have ears to hear. Am I, O Lord God, faithful to teach thy truth? Did I keep back nothing that was

profitable? Have I not been careless and languid when the salvation of hundreds may have depended on their receiving the words I spake? Have I not regarded this world when I should have been about my Master's business? Have I not, in executing the duties of my office, had respect to my own glory? Have I never aimed to please the fancies of men

"'When sent with God's commission to their hearts?'

If it was necessary that St. Paul should have 'a thorn in the flesh,' how wise and good is God in removing from me temptation to boasting and vanity! Had he bestowed on me great and excellent gifts; did I possess eloquence and other eminent talents; if I had made great attainments in knowledge, and stood high in the ranks of literary fame, how perilous must have been my state, inclined, as by nature I so much am, to think more highly of myself than I ought to think!"

The last part of this extract brings to mind an incident which I lately learned from one of the Bishop's former Massachusetts clergy.

Having labored fatiguingly all day, during a visit to the parish in Dedham, he was urged to ride several miles on a cold, uncomfortable Sunday evening, for the purpose of holding a third service at Quincy. Being seated in the chaise, he remarked to his reverend companion, "Brother C——, this is rather hard, to ride so far at my time of life, on such an evening as this and after a day's labor so fatiguing, for the purpose of preaching to a small congregation, and without any special ability to interest them. However," he added, "it is a good way to mortify pride, and to keep the body in subjection. This is my way of attaining these important ends, and I think it a better way for

me than wearing a hair-shirt or enduring extraordinary fasts. I have, by this means, learned to throw away regret at my want of talents as a popular preacher. It has led me to reflect much on the case of those who become the idols of popular applause. And from this study and accompanying observation on men I have learned enough of the philosophy of our nature to be even thankful that God never saw fit to make me what is usually called *a popular preacher*. I have noticed that the peculiar excitability of temperament which seems necessary in acquiring that kind of reputation, with the flatteries and caresses which follow it, has often led to deep and awful falls from Christian character."

But to proceed with the journal:

"June 7th. Performed service and preached at Manchester. The court, which was in session, from politeness, or, we may hope, a still better motive, adjourned to attend the service. May we all be duly reminded of that Court, infinitely higher and more just, before which we must all soon stand. How desperate, how hopeless would be our case were it not, O blessed Lord Jesus! that thou wilt be our '*Advocate* with the Father;' that thy righteousness we may *plead*, and in thy merits be *justified*. 'Thanks be to God for his unspeakable gift.'"

[In this extract, and a number of those which are to follow, will be seen the habitual tendency of the Bishop's mind to turn every event into food for spiritual reflection, and his peculiar faculty of illustrating religious truth by strong comparisons derived from daily life.]

"June 13th. This morning, at the time we intended to set off, there was a shower of rain, with much lightning and thunder. Prospects for the journey very discouraging.

But what should discourage those whose trust is in that God who will make all things work together for their good? I found on this, as on a thousand occasions, that the Lord will not forsake us. The storm soon subsided, a bright morning followed, and riding was the more pleasant for the rain.

"After this clouded, stormy night of life is past, how bright, how joyful will be the resurrection morn! The bright scenes of this morning—the joyful countenance of the busy world, the cheerful notes of the feathered choir, the smiling face of nature, clothed in verdure and rejoicing in the more than common vigor of youthful summer—all these give but a faint idea of that glorious day of the Lord Jesus Christ, when saints and angels shall unite in a universal chorus, when the Sun of Righteousness shall shine in immortal glory, and the universe shall resound with the Redeemer's praise."

They passed the western range, or spur, of the Green Mountains at Waterbury, where the Onion River finds its way from Montpelier toward Lake Champlain. At "Waterbury," the Bishop writes, "stop to view the natural bridge, a curiosity worth a journey of many miles. The river here has forced its passage through the mountain. The remaining rocks, in frightful precipices, project on either side. Immense masses of solid stone, loosened by time and the continual action of the water, have fallen down and filled the channel; and the river, in finding its passage under them, is, in one place, wholly lost to the eye; and where it issues below, its whole volume of waters is compressed into the narrow breadth of a very few feet. The beholder is astonished, and can scarce believe this *no small* stream is contained within such scanty limits. Above these falls the river is remarkably tranquil, flowing along with an easy and almost imperceptible motion. Riding upon its banks, and

reflecting how soon these waters are to be dashed over the precipice and agitated with the utmost commotion, I am reminded of the deceptions and the vicissitudes of human life. In prosperous days, when life flows pleasantly along the current of time, we know not, and we are little inclined to the consideration, how soon and how suddenly the scene may be changed! What disappointments, what sorrows, what distresses a day or an hour may bring forth! To our moral and religious state, the application is serious as it is just. Myriads of souls are lulled into a fatal security by the smiles of fortune, worldly joys, and present ease. To such, death is indeed a dreadful cataract—the fall is sudden from temporal hope to utter despair. How ought the preacher to be faithful, whether men will hear or whether they will forbear! How should we take heed not to 'cry peace where there is no peace!' And hath not God himself said, 'There is no peace to the wicked?'

"The scenery on Onion River from Burlington to Montpelier is exceedingly interesting. The eye is never weary of seeing. It is continually entertained with a pleasing variety of rich meadows and delightful intervale; now expanding into a broad surface, and now contracted into narrow limits, as though the very hills were eager to view the romantic scenery, and delighted with witnessing the struggles of the waters to force their way through all obstructions. These hills are seen swelling into infinite variety of size and shape, so that every new turn of the way presents some new combination of forms and colors, reminding one of the wondrous changes of the kaleidoscope. Some of the scenery is inexpressibly bold and sublime. In short, while moving along this extended pass the observant traveller feels as though he were moving through Nature's cabinet—one long gallery of the rich, the beautiful, and the grand of her unmatched forms."

Upon leaving Claremont, N. H., he has the following note in his journal :

"June 25th. Parting reluctantly with friends more kind than I deserve, we hurry on to Drewsville. * * * Arrive in season for the services, and find friends more obliging, were that possible, than those we leave behind. What am I, O Lord God, that these honors should be shown to me, whilst others, infinitely more worthy, pass through life neglected? *Remember, O my soul, that thou in thy life-time art receiving good things, and they evil things.* May not these good things be my only portion? Blessed Lord Jesus, let me rather be as Lazarus or as Job than receive my portion in this world!"

"October 2d, 1821. Through the Lord's goodness, commenced another journey. Almost 1800 years have passed away since the Apostles of Jesus Christ were first sent forth on this gracious message of mercy and salvation. Blessed indeed would it be if I had their spirit and their zeal. It is comforting that we have the same Lord, who changes not, and the same promises, which can not fail.

"O blessed God and Saviour, grant that, like them, I may be faithful, and that like theirs may be my success in laboring to build up thy kingdom and extending the knowledge of thy salvation to my fellow-sinners. If Moses shrunk from the tremendous duty of declaring thy message to a rebellious people, what am I, that ——? But thy power is sometimes manifested in human weakness. Oh! may thy Divine Spirit be my companion, awaken my zeal, give me wisdom from above, and preserve me from perils both of soul and body. Oh! visit not upon this people the sins and unworthiness of their pastor; but for thy goodness sake, and according to thy manifold and great mercies, stretch forth thy right hand to save. Amen."

In passing through Bradford, Mass., he encountered a military parade, his reflections on which are worthy of preservation:

"October 5th. Found in Bradford an immense multitude, 'young men and maidens, old men and children,' collected to witness the training of two regiments of militia. From 'whence come wars and fightings?' An Apostle has given the correct answer. The propensity of mankind to be delighted with military parade, and to honor those who shine in arms, is an evidence that they want a 'peace which the world can not give.' 'Not as the world giveth' peace, (says the Prince of Peace,) 'give I unto you.' Oh! may this peace be more and more extended till all shall strive, not to destroy men's lives, but to save them. How happy would it be were men as interested, as engaged in 'fighting the good fight of faith;' and if, instead of these carnal weapons, they would 'put on the whole armor of God!' According to the wisdom of the *world*, to teach men to fight, to train them to arms, to inspire them with a martial spirit, to inflame their souls with the love of military fame, is the surest way to keep them in peace! The wisdom which is from *above* teaches us that to preach the Gospel of the Redeemer's kingdom, to subdue those 'lusts which war in our members,' and to inculcate heavenly love, will be more effectual. On this message, O blessed Jesus, we, thine unworthy ministers, are passing, with some difficulty and without notice, through this crowd. How infinitely greater shall be the assembly, how changed the views and feelings of all, when the archangel's trump shall summon the numerous tribes of Adam's race to attend thy dread tribunal!"

"October 11th. This day, at Amherst, was —— found guilty of a most horrid and barbarous murther, and sentenced to suffer death. May the Lord have mercy on his soul! Didst thou, blessed Redeemer, shed thy blood for such

unworthy, such sinful creatures? Hast thou, indeed, such mercy for those who have none for each other? How awful the thought that this atrocious wretch is soon to be sent from an earthly tribunal to the supreme court of the universe! Yet who knows but the terrors of his situation may bring him to himself, and cause him to flee from the wrath to come? Oh! may he know and seasonably avail himself of that prevailing 'Advocate with the Father,' who can plead as never man pleaded, and who is sure to procure the acquittal and justification of those who duly commit their cause to his management. This suit may be defended 'without money and without price.' No fees are required but the tears which flow from a penitent heart. No plea can prevail but that of guilty. No argument for mercy is needed but that of faith in Christ, and no evidence on our part is called for but the following of his counsel, and living to him in holiness."

On the 23d he left Troy, on his way toward the General Convention. On his way he examined the United States Arsenal between Troy and Albany, "a curiosity," he writes, "worth visiting. Yet it is melancholy," he adds, "to reflect what labor and expense are bestowed in preparing instruments to destroy men's lives. The common maxim, that preparing for war preserves peace, is at least doubtful, if not certainly false. To preserve peace it is most necessary to subdue 'the lusts which war in our members.' Providing the means of warfare will increase the desire to use them. Is life more safe for putting swords in the hands of madmen? Which policy, in the event, best preserved peace with the natives of this country, that of the Puritans in New-England or that of the Quakers in Pennsylvania? Had we an arsenal, in which might be deposited in an unused, inactive state, all our pride, selfishness, and ambition, peace

would indeed be lasting. But what buildings are sufficiently capacious to contain *such* a deposit?"

The following extract shows him at one of the annual commencements in Brown University, while acting as Chancellor of that Institution.

"September 3d, 1822. Went to Providence. After some difficulty, commenced the examination of the candidates for orders, A——, J——, and C——. Had many serious and some painful thoughts and reflections on the inconsideration or thoughtlessness with which too generally men take upon themselves the solemn vows, and the awfully responsible office of the Christian ministry. How dreadful is the judgment denounced upon unfaithfulness! How tremendous the thought, that the salvation, the eternal well-being of many immortal souls may depend, God only knows in what degree, on our diligence and fidelity; and that some may for ever perish through our neglect!"

"September 4th. Attend the business and exercises of the commencement. Fatiguing to body and mind. How much do we add to the burthen of life in order to support useless parade and a vain show! Such however is the imperfection of our nature, the corruption of our hearts, and the limitation of our faculties, that much of our formality is a necessary evil. Thousands crowd together with much eagerness to behold the exercises, which to the few graduates are indeed interesting. And yet how very unconcerned are the most of this immense assembly about that *commencement*, that beginning of a never-ending state which is sure soon to come, and in which all are equally and infinitely concerned! Here we are pursuing, or ought to be pursuing the course of our preparatory exercises. How alarming is the thought that for idleness and misconduct we may be expelled! These young men think it of vast importance that their appearance for a few minutes on this stage and before this brilliant as-

sembly should be favorable; and for four years they will labor, in severe and patient study, to obtain one of the first parts. Can the same individuals, then, with myriads of others, be unconcerned how they shall appear before unnumbered hosts of men and angels; before the most splendid concourse of the assembled world? Have they no anxiety what part shall be allotted them for eternity?"

In November of this year, 1822, he commenced another tour round his Diocese. He left home on the 11th, and seems to have spent a week in business and journeying before he reached the first place at which he had made an appointment. Hence the following entry in his Journal:

"Never before journeyed so long in the Diocese without performing any public services. Blessed Lord, has this week, now so soon to be numbered 'with the years before the flood,' been spent according to thy will? Might I not have done some good, which I have neglected? In the week now soon to commence, I am (by appointment) to be engaged in many arduous and important duties. At the end of it, should I see its end, I may be less satisfied than I am with the one now closing. It is better to do nothing than it is to do ill. O thou Father of lights, thou God of grace! did ever creature of thine so need thy aid? Do thou, who heardst the prayer of Solomon, 'give me wisdom and knowledge, that I may go out and come in before this great people.' Let thy strength be manifest in my weakness. And as 'thine is the kingdom and the power,' so thine shall be 'the glory for ever, Amen.'"

"In each of these tours, I look in vain for many whom I had before seen. Six weeks since, I left home. Then the forests retained their verdure; and nature smiled in ripened beauties. Now, the leaves are falling, the forests are

fast fading, and the lofty trees are laying their honors in the dust. Such emphatically are my contemporaries. 'We do fade as a leaf.' 'All flesh is grass, and the glory thereof as the flower of the field.' Three days since, the autumnal livery of the groves was inexpressibly beautiful. Just now, a severe frost has suddenly and mournfully changed their hue. So man in the autumn of life often shines in the most splendid glories; often, too, they fall and fade as suddenly as the leaves. Why is he thus fond of 'walking in a vain show?' "

Still journeying south amidst his labors, he entered Massachusetts, and reached Lanesborough, the residence of his sister Deborah. Since his last visit to this place, his aged mother had died; she to whose tuition and discipline his early mind had been so much indebted. On the 16th of October, he penned the following brief but touching paragraph:

"Visited my mother's grave. Merciful God! What thoughts it suggests, what recollections it calls to mind! What pen can describe, what tongue can utter, the pensive sadness of my soul? Yet why sad? Why not, O Lord, rejoice in all thy works? Why not perfectly confide in the wisdom and goodness of all thy providences? What more can faith desire than that thy will shall be done? Dreadful indeed was the sentence, 'Dust thou art, and unto dust shalt thou return?' But how animating the promise of Him who is 'the resurrection and the life;' 'The dead shall hear the voice of the Son of God; and they that hear shall live!' "

At the close of a journey through Canada in 1826, undertaken soon after his severest domestic afflictions, his bereaved and stricken heart gains this brief record:

"My thoughts during this last day's ride were much agitated, and my spirits much depressed, by reflection on the changes in my family, and among my friends. Just art thou, O God, who hast called me to sorrow and mourning; and righteous art thou in *all* thy dealings. Shall we receive good at thy hand, and shall we not receive evil? 'Lover and friends hast thou put far from me, and mine acquaintances out of my sight.' Thou hast indeed stricken me; but have I grieved? Have I not despised thy chastening, by neglecting duly to humble my soul in penitence and sorrow? Oh! forbid that thy corrections should be in vain. 'Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Oh! give me the comfort of thy help again, and stablish me with thy free Spirit. Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.' "

The almost numberless journeys which Bishop Griswold made round his Diocese, were accompanied with frequent exhausting toils, and exposures not only of health, but also of life. Yet he always travelled without accident, and seemed sometimes to wear out disease by the counter-irritant of motion and toil. These attacks of disease in travelling, however, continued to increase in frequency and virulence, often awakening the fear that he would not survive to reach his home, and causing him to discharge his duties in an abiding sense of his uncertain hold on life, and the near ness of eternity.

When Bishop Griswold first accepted the Episcopate of the Eastern Diocese, he wrote thus to the President of its electing Convention: "Trusting in God, and in their" (the members of the Convention's) "candid indulgence and friendly counsels, I shall devote my future hours to the good

and benefit of those Churches whom the Lord shall please to put under my care; humbly endeavoring by zeal and diligence to supply what in other talents is deficient." We have now to look at the public labors, and at the private exercises, with which he filled his whole Episcopal life; and are therefore ready to answer the question, Did he not sacredly keep the vow and promise, with which he entered on his work? Did he not honestly and literally sacrifice that young and high ambition of mere literary fame with which he once burned, and bring the whole of those secret energies, which before were shooting up so tall on the outside of the vineyard, into exclusive and wholly engrossed action within the sacred inclosure, that they might there rise high indeed, though with a holier tendency, and bear fruit an hundred fold to the glory of God? Did he carry a divided heart through his many labors? Was he not wholly Christ's, in his studies and in his toils, in his secret thoughts and in his constant prayers, in his sufferings of body and in his sorrows of heart? To such questioning we can find but one answer. If there were ever a resolution kept to the full, from the moment when it was first taken, till death settled the date to which it ran, it was that which he so early recorded, and which we so late have quoted. To his *one* work he consecrated not merely the general course of his life, but almost literally his "hours." We can scarcely find even an hour when he was not engaged either in devising or in doing something which had a more or less exclusive reference to the glory of God in the good of his Church.

CHAPTER X.

PAROCHIAL LIFE OF BISHOP GRISWOLD, AFTER THE YEAR 1812.

We withdraw now from *the Diocese and the Episcopal life* of the beloved subject of these memoirs. The thread of incidents and traits of character which we here take up and prepare to follow will conduct us only round the parish in which, after his consecration, he still continued to labor.

What followed in his parish in 1812, about one year after his consecration, we have already seen in the simple account which he himself has left of that remarkable season of revived attention to the subject of religion during the summer of that favored year. From that period he continued his pastoral labors with unabated and even increased diligence, subject, of course, to the necessary interruptions brought in by his Episcopal visitations. During those visitations his place was often, if not always, supplied by the theological students who were residing with or near him, and who were admitted to officiate, as lay-readers, in his desk. The communications which I have received, and which cover this part of his life and labors, are from those who have lived in his family or been connected with it by most intimate ties. The views, therefore, which these communications present are from the testimony of eye and ear-witnesses, and take us as nearly as possible to the subject of this portion of the memoir. And we see in them, not the distant and unap-

proachable prelate, but the humble, toilful, and simple parish minister, moving among his flock from house to house; overlooking nothing in the minutest individual concerns, whether among the lowly or among those in higher estate—whether in the chamber of sickness or in the walks of the broken-hearted penitent; and aspiring to nothing but the success of his labors, and an answer to his prayers, in saving the souls of those committed to his care, whether they were the possessors of wealth or the children of poverty—whether they lived in the enjoyment of educated leisure or spent their days in honored toil.

His elevation to the Episcopate wrought no change from the previous charming simplicity of his life and teachings, other than that of increasing his opportunities for doing good, and of making more public his elevated views of Christian duty. No appearance of even a desire of "lording it over God's heritage," where he exerted the most unquestioned sway, was ever observable in his conduct. His former systematic arrangement of time, his customary habits of self-denial, and his usual laborious endeavors to win souls to Christ, were daily carried with him after he was called to his highest ministry in the Church of God.

The tendency and power of his ministry in leading the mind to clear and discriminating views of Christian truth and duty may be illustrated by the case of an intelligent lady who, more than thirty years since, was providentially brought under his influence, upon the removal of her family to Bristol. Being then but a child, her first feelings on seeing the holy man, as she followed the multitude on Sunday evenings to the Episcopal Church, were those of strong but undefined and childish admiration. Exceedingly thoughtless in her youth, it was through her fondness for variety and novelty that the services of the Church first attracted her attention. This, however, brought her, as it did Roger Viets, within new influences, and she was at once charmed with the appro-

priateness and simplicity of our services, but especially with the devout manner in which they were performed. This, nevertheless, was but *preparatory* work. It was the very interesting and enlightening sermons to which she listened that now riveted her attention and gave a new impulse to her thoughts. She no longer felt, as formerly, impatient for the close of the sermon, but was sweetly constrained to acknowledge that what she heard was the truth, and that she was personally interested in its solemn import.

As her attendance at Church became more frequent, the winning and impressive appeals of the preacher were made the means, through the blessing of the Spirit, of awakening her feelings to a deep and settled concern for her eternal interests; and though, for a long time, she still continued to mingle with the gay and thoughtless, she yet found it impossible to divest herself of the conviction that she *must come out from among them and be sĕparate.*

At length, the period of her indecision and of her struggle against convictions of truth and duty was brought to an end, and she became *personally* acquainted with Bishop Griswold. Then it was that the full blessing of his influence was felt. The conceptions of childish admiration, instead of being erased from her mind, were confirmed, and the ardor of her religious feelings, instead of being chilled, was fanned into a flame—so charitable did she find him in his construction of her imperfect apprehensions of divine truth, so willing to impart instruction, and so skilled in leading the inquiring mind to the Saviour. She found in him nothing austere, nothing dictatorial; but a most accessible teacher, who discharged his heavenly commission by simply and meekly directing the sinner to the only ground of hope, the "rock Christ Jesus;" while the singular devotedness of his whole being to his sacred calling, and his constant aim to recommend the religion which he taught by a corresponding practice, fixed her esteem for his character, and served as a sort

of nearer and inviting light in guiding her along the path of a divine life. And what she found in him at first, she found in him to the last. Though her intimate acquaintance with him and his family commenced soon after his consecration, yet all she saw till the scene of his life closed served but to confirm, instead of weaken, those impressions of his eminent holiness which were engraven so indelibly on her young mind.

What was here exhibited in a particular case is but a sample of what was exhibited in all cases of a similar character, under the Bishop's parish ministry. His influence with individuals, as with society at large, was ever a growing influence. It was never lost on long and close acquaintance. His preaching, indeed, was *light* rather than *thunder*, yet it showed itself to be the true Gospel by quietly and surely imparting true views of sin and of the Saviour, and by leading straight forward to high views of Christian separateness, and to a high standard of Christian duty.

Of his more familiar labors during the week—his ministry "out of season"—an equally definite and favorable view has been furnished. During the year 1819, one of the sons of his friend, Judge Tyng, went to reside in Bristol as a student of theology under Bishop Griswold. Young Tyng subsequently became the Bishop's son-in-law, by marriage with his daughter, Ann De Wolf Griswold; and from him, as the present eminent Rector of the Church of the Epiphany in Philadelphia, have been received contributions of great value to this part of the memoir. His opportunities for observation and correct judgment were, of course, of the best kind. "The veneration and affection which I had cordially entertained for him," says Dr. Tyng, "upon going to reside in Bristol were matured and confirmed. He indulged me in a more intimate acquaintance than I had dared to hope. Our subsequent family connection brought us still more closely together; and until his death he was to me uniformly a con-

fiding and affectionate father, and allowed me to be on the most free and filial terms with him."

The account which Dr. Tyng gives of the Bishop's familiar and social labors among his people is interesting, and I can not do better than embody the substance of it in this part of the memoir.

"When I had been in Bristol about a week," says Dr. T., "the Bishop observed to me one day, 'I wish you to attend a meeting with me in the country this evening, and I will call for you after tea.' He came accordingly, and we walked about a mile to a neighborhood called 'The Neck,' where the rooms of a farm-house were entirely filled with people waiting his arrival. He sat down among them at a little table, and, after singing and prayer, expounded to them a chapter in the Epistle to the Romans, in that familiar and simple manner in which he so much excelled, and in which all who listened to him were deeply interested. I can not describe the impressions which this whole occasion made upon me. The condescension and meekness with which he thus familiarly walked out with a youth like me; the perfectly unassuming manner in which he appeared among the rustic congregation assembled to meet him; the simplicity and tenderness of his discourse; the tremulous sweetness of his voice, as he raised the tune in singing, were all such new and striking facts to me that I was surprised as well as delighted with the whole occasion. It immediately obviated all the objections which I could have imagined against meetings of this kind, while it interested my heart in them as an important means of spiritual good. The Bishop opened this service with a selection of prayers from the Liturgy, and closed it with an extemporaneous prayer, in which duty he excelled almost all whom I have ever heard. This, I believe, was the first private meeting which I attended with him. Subsequently, I became so much accustomed to meetings of this

kind that I had a full opportunity for perceiving all the blessings and advantages which flowed from them to the people, and my subsequent long experience has led to an entire confirmation of opinion and judgment on this subject in coïncidence with those of Bishop Griswold.

"The circumstances of this first meeting which I attended with him interested me so deeply that I have seldom or never passed the house since without having the scene brought vividly again before my mind. His weekly meetings were generally of this social and private character, and were uniformly conducted in the same manner with that which I have described. There were sometimes two or more such meetings in the week, and there were seasons when they were increased to a still greater number. When he was at home he attended them himself, though even then he required of his theological students frequent addresses and exhortations to the people assembled, so that thus his ministry was not only a continual example and source of instruction, but also, in the opportunity for practical exercise in the duties of their future ministry which he gave them, of the greatest service in perfecting their qualifications, and in forming their habits for future usefulness. During his absence on his Episcopal visitations, these opportunities were multiplied; for then his candidates for orders had not only his place in these private meetings, but also his place in parochial duties, and especially in the public services of Sunday, to supply in their capacity as lay-readers; and, as he was always absent several months in the year, they were thus kept in the virtual work of the ministry for no small portion of the time while pursuing their theological studies.

"I have never seen the Bishop in a more affecting relation than in this private ministry among his own people, meeting with their gathered assemblies and visiting them from house to house. Here he shone preëminently as a man of deep and rich religious experience, holiness, and love. On some

of his pastoral visits, especially among the poor and the suffering of his flock, he would take one of us with him. Some of the scenes thus exhibited I still recall with deep satisfaction. I have walked with him through the lanes and back streets of the town, and among the cottages and chambers of the poor; I have listened there to his affectionate and familiar religious counsel and conversation, and to his deeply fervent and affecting prayers; I have witnessed the humility of his own character, and the affection of his people for their faithful pastor, as these traits exhibited themselves under aspects of peculiar interest and power; and his whole system of ministry has thus inspired me with increasing reverence, and more affectionate confidence, every day that I spent with him. The advantages which we who were students received as candidates for the ministry may be readily understood. To me they were made the guide and standard of all the succeeding labors of my life."

His manner of spending every Lord's day in his parish was a beautiful illustration of these remarks. It is in substance the testimony of one who lived long under his ministry, that on this day the deep spirituality of his mind shone forth most conspicuous. Scrupulously avoiding every thing that related to worldly affairs, he passed the intermediate hours of public worship chiefly in his study. Apparently absorbed in divine communings, he yet never forgot the moment for public service, was ever first to lead the way to the sanctuary, and, while he remained within the courts of the Lord, both before and after service, would almost literally obey the divine injunction, "Keep silence before him." Distinctly is it remembered by his near friends with what solemnity he was accustomed to speak on this subject, "deeply regretting that even professors of religion would sometimes indulge in frivolous conversation immediately after joining in the sacred services of the

Church, and earnestly wishing that not even a word might be spoken until every one had left the sanctuary." His whole manner of spending Sunday was a living illustration of his exalted piety, and must have been a result of his clear perceptions of what constitutes a life of holiness. Nor was this illustration a weekly excrescence on the body of his piety. "It is refreshing," says an intimate friend, "to look back and see him moving along the straight line of duty, sustaining his high standard of practical religion by a consistent walk during the week, and showing in his own daily life and conversation the literal practicability of those precepts which he enjoyed on the Sabbath."

With various success in his ministry, his parish moved forward till the opening of the year 1820, eighteen months from the date of the above extracts, when a somewhat alarming declension from religious life was found spreading through his flock. The weekly evening-meetings were thinly attended, and aged Christians were mourning over the manifest decay, and longing for the return of days when the Divine Spirit, in rich demonstrations of his power, had been known to rest on the ministration of the word and ordinances of God's house.

It was in this state of things, when the Bishop had been several weeks at home, after the close of his previous year's journeyings, that he commenced a series of Wednesday-evening lectures in the church. The meeting for social prayer and religious instruction, as already described, was then held every Thursday evening, and in a small school-room near the church. At this meeting the attendance was now so much reduced, that on one occasion but thirteen persons were present. This, to the few who came, revealed the depth of the affliction which had fallen on their parish, and filled the spirit of the Bishop especially with lively grief. So keenly did anxiety for his people pierce and wound his heart, that it evidently became, if not the sole,

yet the aggravating cause of the calamity which speedily befell him. On the succeeding Wednesday evening, his congregation assembled for a continuance of his new series of lectures. He went through the services as usual; but in the midst of his discourse he was suddenly seized with an illness which compelled him to stop, leave his pulpit, and retire to his chamber, where for weeks his life hung in imminent peril. This was the sickness to which he refers in one of his letters to the Rev. Mr. Pratt, of the Church Missionary Society in England, and from which he was then so slowly recovering.

The public services were of course closed the moment he left his pulpit; but the congregation were deeply affected by the event which had interrupted them. It proved the most powerful sermon that God ever sent them by his servant. The affliction which they felt, and their consciousness that their own lukewarmness was aggravating the sufferings of their beloved pastor, were made the means of an immediate and extensive spiritual awakening. In various parts of the Church, religious anxiety and alarm were instantly manifest. Little knots of people were seen gathered, here and there, round those who were before becoming interested in the subject of religion, and who were now awakened to mourn for sin. The voice of social prayer was heard among them, especially that of aged Christians, who, after suitable conversation with them, were earnestly commending their case to God. It was a late hour before the people were content to retire; and when they did so, it was with a very different mind from that in which they had assembled. Subsequent evidence showed that the awakening in the parish was universal, even among those who did not attend the lecture that evening.

The care of the parish now devolved on the two candidates for orders who were studying with the Bishop, and of whom Mr. Tyng was one. By him the facts of this narrative have been kindly communicated.

The very next day brought calls from every quarter for religious instruction and aid. The Bishop also sent forth his young assistants (especially Mr. Tyng, as having at that period more leisure from his studies) to seek through the congregation for those members of the flock who were anxious to hear their shepherd's voice. Everywhere evidence of an awakening influence presented itself. The ensuing evening, being that of the customary weekly meeting for prayer and religious instruction, brought out so large a congregation that, although they adjourned from the little school-room to a large private dwelling-house, there yet was not space enough to receive them. The rooms, entries, and stair-cases were crowded, and the area around the doors and windows was equally filled. The deepest solemnity reigned. Not a heart seemed untouched, unmoved. Tears flowed from the eyes of many present, and though the instrumentality of labor had fallen into youthful hands, yet was the Lord pleased to make the power of his Spirit manifest and effectual.

From this time, for many weeks, the subject of religion, the salvation of their souls, engrossed the thoughts of all. There was now no anxious and care-worn minister urging a lukewarm and reluctant people to duty, but an awakened and anxious people calling eagerly for more labor than could be performed. For several weeks there were two and sometimes three meetings every day, and all crowded with intensely interested congregations.

This change in the condition of his parish greatly cheered and comforted the sick pastor. He was not only confined to his room, but utterly unable to receive even the visits of his parishioners for conversation. He could only allow his young assistants occasionally to come in and give him an account of the surprising movement around him, as one after another of those over whom he had so earnestly watched became the happy subject of the Spirit's renewing

work. In his greatest weakness, however, he continued to give directions and advice for the government of those upon whom the temporary care of his parish was resting. These youthful yet efficient helpers were occasionally aided by a visit from a neighboring clergyman; and after several weeks the Bishop secured the services of the Rev. George Taft, of North-Providence, whose labors proved truly acceptable and were evidently blessed.

It was at least three months before the Bishop was able to preach another sermon. Before that time, however, and as soon as he left his chamber, he collected in his dining-room those who had become most decided Christians, as well as those who were most anxious to know the way of life; and there, weak as he still was, sat down in the midst of them to instruct them more perfectly in the knowledge of that way, and to guide them more safely to the Saviour whom they sought. These were truly most affecting scenes. He was still so extremely feeble that his family hardly dared to hope for his permament recovery. Every word, therefore, which he uttered was with an unction and an influence which few could have resisted and which none present wished to resist. And finally, when he was at length able to resume his labors in public, he had the sacred pleasure of laying his hands in confirmation on about one hundred persons, and admitting them to the Lord's table as the fruits of this gracious shedding forth of the holy spirit upon his beloved flock. Among them were two of his own children.

As in the former case, in 1812, the work was not confined to his own parish. The other congregations in the town were largely, perhaps equally blessed. Such a season of all-pervading concern for the interests of the soul, says Dr. Tyng, "I have never since seen. For some days all business seemed suspended; * * * and the whole aspect of the place was that of one long Sabbath. At

every corner were persons gathered in religious conversation. One subject of consideration seemed to occupy all minds. Few, indeed, were they who felt no interest in it. Many now in heaven, and many still on earth are rejoicing in the blessed effects of that 'season of refreshing from the presence of the Lord.'"

Upon the series of incidents, which I have now recorded, it will not be inappropriate to offer a remark.

It is manifest, then, that these incidents were not the effects of mere human agency and contrivance. Amidst the influences which then reigned, men were used, and men were affected. But, except so far as the regular means of grace were previously employed, men were used, not in originating those influences, but merely in cherishing and receiving them, with all their happy effects. The blessing evidently came in God's own way, and according to his gracious measure. The people, indeed, had been long trained to a knowledge of the truth, and kept in a greater or less sensibility to its power. They had *seen* it *alive* in their pastor, and were prepared for large measures of its effects on their own hearts and lives. But they needed a greater quickening under its power; and this quickening came in a way which they least expected, and for which they were least prepared. It came in a way which took the thoughts off from mere human agency, and which carried *all* the glory of these fruits of the Gospel, where it of right belonged, to God alone, who so graciously "shed forth that which we have seen and heard."

What, then, shall we say to such things? Shall we say that they were a special honor conferred on *the Church*, in the legitimate use of appointed means, and through a ministry of the pure Gospel? Or shall we say that such things were not designed for the Church, and are not the developments to be sought in the ordinary use of means? In opposing such things, shall we run the risk, if peradventure God

be in them, of virtually saying to him, "Withhold now thine hand, and restrain from us the living influences of thy free Spirit?" On the contrary, is it not our wisdom, if we can not see it to be our duty to look, and long, and labor for such special fruits of our ministry, at least to hold our peace when they come; and leave God, in his own way and his own measure, to honor his own Church and his own faithfully administered means of grace?

"The whole circumstances of the winter, to which I have referred," says Dr. Tyng, in closing his statement of the facts which have been narrated, "were to me most wonderful. I have always considered the labors to which I was then called the very best part of my education for the ministry. There was in the Bishop's character and labors nothing that encouraged extravagancies of any kind. He was extremely fond of social religious meetings among his people, and had a high opinion of their value and influence. But I saw nothing and now remember nothing in those meetings to which any real Christian could reasonably object. Their influence was a manifest blessing. I have never seen a people more truly devoted to the welfare and institutions of our Church than those of his parish. And the whole of my subsequent experience and observation has convinced me that, while no objections can be made against such a system of ministry as that which Bishop Griswold adopted, the real prosperity of religion may always be expected to follow from its practice. In such peculiar seasons as that to which I have referred, some few unimportant things may occur which are afterward found to be inexpedient. But these are temporary and soon pass by; while the real advantages of the system of labor from which they have grown are permanent and most valuable."

Of the dangerous character of the illness through which

the Bishop was passing while his parish was thus realizing God's blessing on his past labors, anxieties, and prayers, we may judge from the statement of the friend to whom this part of the memoir has already been indebted:

"I was," says she, "on a visit to his daughters at the time, and distinctly remember the circumstances of the distressing scene, when he only appeared calm. In view of his expected departure he was perfectly composed, and gave such directions as proved that he thought himself near his end. He ordered some packages of his sermons to be burned in his presence, decidedly resisting the solicitations of some present to spare them. To one of his daughters he gave directions where to find other parcels of them, which she was requested to destroy in case of his death. I can recollect no particulars of his conversation at the time; only, in general, that he spoke freely about leaving the world. One remark is now the only exception. 'Why,' said he, as he noticed the grief of his afflicted family, 'why should I be unwilling to go home?'"

There spoke the heart of the Bishop. Heaven was its *home;* because, tenderly as it cleaved to family and to parishioners on earth, its *best* treasures were on high. Diligently as he loved to labor in the Church, he yet felt that, for him, "to depart and be with Christ was far better."

His manner of life among his parishioners was ever that of modest, unpretending simplicity. He delighted in rural scenes and in rural employments. His garden was cultivated by his own hands, and yielded him great pleasure. He never laid aside, in this respect, his early habits. Dr. Tyng relates an anecdote, as "a curious illustration" of this point: "A friend, in the neighborhood of Bristol, told him one day that he had a large quantity of apples, of which he should be glad to give his pastor a load; but that he had no

means of conveying them. The Bishop answered, that he would provide for that. In a few days he accordingly walked out to the farm, procured a yoke of oxen, yoked them to the cart, loaded it with apples, and drove them home himself. And yet," adds Dr. Tyng, "all these things he could do without any affectation of singularity or parade." To relieve his female domestics, "he uniformly cleaned the shoes of his guests, playfully remarking that he was thus washing the saints' feet."

To go through with a regular history of Bishop Griswold's parish ministry is not, of course, the object of this part of the memoir. To give a clear idea of the character and results of that ministry, and of the character and labors of the man while executing it, is all that I have had in view. This clear idea is now, I trust, before the mind of the reader. It will be enough, therefore, to add, in this place, that such as we have seen him in his work thus far, he continued to be till his removal to Salem. There his residence was too brief to give full scope and results to such a ministry as his; while the growth of his Diocese, and the multiplication of his more public duties necessarily diminished the amount of labor which he was able to bestow on the parish. Even there, however, his labors were richly blessed, and he had a warm home in the best esteem and affections of his people. The congregation of St. Peter's rapidly increased under his ministry; their ancient church-edifice gave place to one of larger dimensions, more enduring materials, and more appropriate architecture; and the best interests of religion felt an elevating and an onward impulse from the blessings of God on his faithful labors and on his effectual and fervent prayers.

His characteristics, both as a man and as a preacher, have been so long passing in practical review before us, that it is unnecessary to pause here for the purpose of either enumerating or describing them. What more remains to be seen

and to be said of him will naturally come up when we proceed to follow him, away from both his Diocese and his parish, through the more interior and withdrawn relations of his domestic life.

CHAPTER XI.

DOMESTIC LIFE AND CHARACTER OF BISHOP GRISWOLD.

The last thread in the private life of Bishop Griswold which remains to be traced, was variously colored. What he was in his family we can very easily conceive from what we have seen of him in all the other relations of life—the just man, the hospitable friend, the affectionate and faithful husband, the tender and exemplary parent, the eminently blameless and holy Christian in all his most retired and daily walks; inspiring in all who most closely and habitually observed him, the most entire respect and the most unquestioning confidence. Perhaps the best human tribute that can be paid to Christian character is that which a father receives from his children, when he so walks, from day to day, and from year to year, before those silent but most searching observers, as never for a moment to excite, in their inmost thoughts, a doubt of the reality and value of his religion, or of the sincerity and truth of his religious professions. This tribute, I have reason to believe, was awarded by his children to the subject of this memoir. During the whole of his Episcopal life, his house was a sort of home for his clergy, whenever they visited the place of his residence; and for transient clergymen, who were seeking, through his influence, a place of settlement. His children, of course, had many opportunities for silently observing and comparing the

characters of a great number of the ministers of Christ. And the respect which they all felt for religion, together with the fact that an unusually large proportion of them were themselves truly religious, is, on the whole, a very valuable testimony to the character of those whom they were called thus closely to observe. And yet, I once heard one of his daughters make the remark, that she had often been pained by noticing in the clergy who visited the family things not perfectly consistent with their high and holy character and office; that she had never seen but one in whom no such inconsistency was observable; and that this was the one whom she had known longest and observed most closely—her own revered father.

Of children, the Bishop, as we have seen, was naturally and remarkably fond. And yet, after he became a Bishop, so numerous and engrossing were his cares, and so little time had he, consequently, for his necessary studies, that he was seldom or never able to spend a moment in that free and endearing intercourse with his own children in which the heart of a tender parent so much delights. He thus became, by degrees and habitually, reserved and distant in his intercourse with them. Incessant business, and study which he might not forego, made this unavoidable. Of this fact his son, the Rev. George Griswold, takes notice in one of his letters; attributing his father's reserve to the right cause, but mourning over its effects, in preventing that free, unbosoming confidence, which is ever so desirable between parent and child. And yet his children were never wanting in tender affection for him, or in unquestioning confidence in him. Nor did the Bishop himself ever lose his natural fondness for children. It is to this, as well as to his remarkable power of self-abstraction in the midst of surrounding conversation and business, that we may attribute the circumstance, that the playful noises of children in the same room never disturbed him in the midst of even his profoundest

studies. Says one of his friends, from whose communication I have already quoted, "He could, when occasion required, abstract his mind in a remarkable degree, yet without becoming wholly regardless of what was passing in his presence. If, as it often happened, he was engaged in writing or other study in the same room with his family, an occasional appeal to him, while it received an immediately intelligent and appropriate reply, yet seemed no interruption to his pursuits. And I have heard him say that the noise of children in the same room never disturbed his studies, unless it was the noise of *discord*."

A little anecdote which has reached me shows very beautifully how long and how livingly he retained his natural fondness for little children. He had broken away from the confinement, the labors, and the studies of his winter season, and gone, one sweet spring, upon a tour into Vermont—with all his peculiar sensibilities alive and open to the blessed influences of all-rejoicing nature, the magnificence of mountain-scenes, the fragrance of the fields, and the music of the groves. At Middlebury, after the labors of the day in that place, he was sitting in his usual quiet and silent mood, enjoying the luxury of the season and the scene, when the children of his friend and hostess came romping past him in all that mirth and glee which childhood only knows. Their mother bade them, "Hush!" lest they should disturb the good Bishop. "Oh! no!" said he, with a smile as cheerful and a voice as winning as theirs, "let them play; their little noises are sweeter to me than the music of the birds."

The following home-sketches are, in substance, from the friend of whom I have so often spoken:

"Of his hospitality I would fain speak, for it was one of the most conspicuous traits of his character. It would, how-

ever, be scarce possible to do justice to the delight which he evinced in obeying on this subject the divine injunction. Not merely to the clergy of his Diocese, who always found his house a home whenever they pleased, but also the friend and stranger were alike sure to meet a welcome reception; and his obliging manner would seem to imply that they were rather *conferring* than *receiving* a favor by their visit.

"His natural taciturnity was perceptibly thrown off while performing the rites of hospitality. He showed great pleasure when even the youthful associates of his children were present to share those rites; and always encouraged a free and generous intercourse between his own and the children of all his acquaintance, wholly disregarding in this the arbitrary distinctions of wealth and influence.

"To those about him, it was a subject of admiring wonder that one so encompassed and often harassed, as he was with public toils and cares, and so oppressed as he some, times was with domestic griefs and trials, should be able to meet them all with an equanimity of mind which no circumstances of difficulty, however perplexing, could move to the utterance of an unchristian feeling. There were no detached periods, no great occasions of his life when his peculiar and distinguished virtues shone with a special lustre, as though they were a something put on to suit the time or the place. They were a consistent whole—the daily apparel of his soul; and among them his Christian lowliness was, if possible, most perceptible and most habitual. That his praise was in all his Churches, he well knew; that his near friends and immediate parishioners almost idolized him, he knew as well: yet all this knowledge only deepened his humility; to such close self-examination was he habituated, and so severely did he compare himself with the divine requirements, and not with any human standard.

His accessibility to his friends and parishioners at all times was remarkable. A smile of pleasant recognition, peculiar

to himself, was ever ready to greet them, whenever and how often-soever they might call. Not unfrequently an individual would so prolong his visit as seriously to involve the exercise of his patience in listening to details of unimportant matter, and when it would seem a waste of his precious time to be thus engrossed. But the same patient forbearance which characterised him on other occasions was here also exhibited in striving to inform the ignorant and to make them feel that they had a claim on his time and attention as their spiritual father and guide.

Economy, he said, he practised more from principle than from necessity. He considered it the Christian's duty to be economical, that he might have the more to "give to him that needeth." It was of time, however, that he was most economical. Rising at an early hour, he industriously prosecuted the duties of each day as they demanded his attention, discharging each and all with singular fidelity.

In consequence of his economy of money, it is known to the writer that he not only saved enough to prevent the actual suffering of those whom he might leave behind, but also through life was constant in his benefactions to the suffering poor, and to the customary objects of Christian beneficence. He received with gratitude, but he gave with joy.

"His self-denial was always great. As a proof that he would not indulge in self-gratification, he would never, till age and infirmity rendered such indulgence necessary, go out of his way or prolong a journey to visit the wonderful scenes of nature, of which he was nevertheless so fond. Many times," (says his friend) "he told me his journeyings took him within twenty miles of the White Mountains; but he had never indulged in a nearer view of them." Though his heart longed for a sight of those stupendous works of God, he yet passed them by, simply because the pressure of his multiplied duties was so great and so constant that conscience would have been more troubled by their neglect than

even his natural tastes would have been gratified by indulgence.

His conversational powers were exceedingly great whenever he would allow them to be drawn out. Occasionally his friends enjoyed opportunities for this, either when travelling with him or when presuming to elicit his views on important subjects at home. The call of friendship for important information or instruction which he had it in his power to impart, was a key which often succeeded in unlocking his rich and varied treasures.

"It is an error to suppose that Bishop Griswold in the daily cultivation of his eminent holiness had to contend with no opposition from within, or that his habitually devotional spirit was the easy growth of an amiable and passive temperament. Those who are best qualified to judge know best the falseness of this conclusion. In early life, and before the more distinct development of his Christian character, he was disposed to be very satirical. With naturally quick perceptions, a discriminating mind, and an abundance of wit, a little reflection will suffice to show that the indulgence of his strong propensities was not calculated to produce a devotional spirit. No, his piety was no easy growth of a facile, unresisting nature. It was God's blessing, through the powerful influences of the Spirit on his laborious endeavor, his strong wrestling with nature, his ever-struggling resolve to subdue his disposition, and to 'bring every thought into captivity to the obedience of Christ;' it was this that gave him so perfect a victory; this that proved the secret of his amazing advancement in holiness of life. He was never off his guard, always at his post in this divinely-sustained warfare against the evil workings of nature within."

The Bishop's friendships were peculiarly close and cordial, and being of a specially Christian character, were seldom or never terminated but by death. Carefully formed, he clung to them for life; and the death of one tried friend made

him cling more fondly to those who remained. He had the most delicate perception of the true nature and value of friendship. None better than he understood and appreciated the meaning of that weighty word, and it is to be regretted that the limits of this abridgment will not allow of the introduction of even those few of his private letters to those whom he classed among the number of his special friends, which his biographer has succeeded in recovering.

We must now turn away from mere general sketches of domestic character and life, and from the pleasing intercourse of private friendship, to other views of our subject. The domestic life of Bishop Griswold had its dark as well as its bright scenes. It was emphatically a life of sorrows. When he removed from Harwinton to Bristol, he took with him a beloved wife and eight beautiful and promising children. When he left Bristol for Salem, they were all, with a single exception, sleeping among the dead; and the one excepted soon followed them, as did three of the other six who were born after his settlement in Bristol, so that of his whole household of fourteen, but three survived the date of his own decease.

But his were peculiarly sanctified sorrows. If his eminent holiness was in part the fruit of God's blessing on his own strenuous warfare through life with the strong tendencies of nature within him, it was also in no inconsiderable measure the result of the sanctifying influences of the Holy Spirit, as they commingled in sweet and blessed power with the deep and ever-deepening stream of his griefs. With a constitutional temperament like his, so full of the workings of powerful sentiment, and so strongly inclined to a contemplative and pensive sadness, if not to depression and even to despondency, his numerous afflictions, spread as they were at intervals over a large portion of his long life, could not but move him strongly, and leave on his nature deep and indelible traces. And yet mingled, as these many afflictions

were, with the daily exercise of a most devoutly submissive and obedient heart, they richly blessed the nature which they so strongly moved, and every trace which they left on it was a line of heavenly beauty, adding here a little and there a little to the growing image within his soul of his most loved and worshipped Lord.

Of the successive deaths which occurred in his family, I have received but few special notices. His first wife died silently and almost instantaneously, while he was sleeping by her side, on the night of the 10th of September, 1817. They had both retired to rest in their usual health. But in the course of the night he was aroused by an unusual sound, and upon speaking to her, perceived that something strange affected her. He sprang for a light; but upon returning with it to the bed-side, her spirit was not there. The lifeless body of his dear companion alone remained. Dark indeed was that night to him; and dark many of the nights and days which followed it. Three of his beautiful children had already faded out of his sight, and now he was left, without a conjugal sharer in his sorrows, to stand alone and see the rest droop and disappear. And yet he stood not alone, for God was with him, and his nights and days were not dark, for the light of the Divine countenance was shining on his soul.

Perhaps the affliction which most severely tried and most nearly prostrated his physical powers was the death of his daughter, Julia, in 1826. Being about nineteen years old when her mother died, and her only elder sister who survived being married to Mr. John De Wolf, she at once found herself called to the difficult and responsible position of sister-mother to the younger children of the family. In this position she had for eight years been the female head of her father's household, the companion of his widowed days, and the sharer of his confidence and his cares; and being a woman of uncommon loveliness of

native and of Christian character, his heart cleaved to her with even more than the ordinary tenderness of a father for a favorite daughter. When, therefore, she also began to pale before the approach of the wan destroyer of his family, and at length lay cold under the wasting touch of a consumption, although his faith bore the stroke without a murmur and his submission bent meekly beneath his Father's chastening, yet his natural man reeled before the shock and seemed ready to become a broken as well as a bruised reed. The friend whom I have so often quoted, and who was then much in his family, says that, "Soon after his daughter Julia's death, his despondency became quite alarming, and fears were felt that he would sink under the pressure of this peculiarly distressing visitation. He was, indeed, grateful for the kind attempts of his friends to comfort him, yet he justified himself in his deep mourning on the ground that he 'was called to mourn, that there was a cause for all the suffering which God brought upon his people; and that we but carried out his purposes in bringing such trials upon us by yielding to the impulses of our hearts in weeping, mourning, and lamentation, although this would profit us nothing without the accompaniment of prayer that the affliction might be sanctified.'"

How he was carried through this sore bereavement we have seen in the brief notice formerly taken of his journey to Canada, in the summer of 1826; how, during that excursion, in company with two dear friends, he was soothed in mind and invigorated in health while looking abroad upon the bright and beautiful works of his Father, and observing the numberless new and interesting objects which solicited his attention along the way; yet how, on his return, as he approached his twice lonely and desolated home, he felt the inner spring of his sorrows opened afresh, and the momentary rushing through his soul of their yet full and bitter waters.

In the little church-yard in Bristol, and just behind the chancel, is a row of eight white marble tomb-stones. It is the burial-place of that part of the Bishop's family which he left behind on his removal to Salem; and the epitaphs which he caused to be inscribed on their memorials are peculiarly expressive of the feelings with which he laid them successively, side by side, in their lowly sleep. Thus, when his wife was called suddenly from her midnight slumbers, he could hear in the startling summons naught but the voice of God, and so he wrote over her, "Not as I will, O Heavenly Father, but as thou wilt." But when his daughter Julia faded slowly before him, although he heard that same voice still, nor murmured at its bidding, yet he heard it with the ear of a *father's* heart. Nature sighed while grace submitted, and so he graved on her marble, "Ye that pass by, behold and see if there be any sorrow like unto my sorrow." Similarly appropriate inscriptions are read above the rest, and many a thoughtful passer-by has been reminded by them that affliction was the furnace in which the gold of his character was purified, and that it was "through much tribulation" that he finally "entered into the kingdom of God."

For nearly two years after the death of this daughter the Bishop lived on in his loneliness; but at the close of the year 1827, or the opening of 1828, he entered into a second matrimonial connection. The lady whom he married was Mrs. Amelia Smith, whose former husband was a brother of the present Bishop of Kentucky. In this worthy lady he found a new soother of his days and a new sharer of his cares; and with her, as his numerous letters, some of which have been quoted, show, he lived in happy and growing affection till the day of his death.

The next breach which was made upon his family was in the decease of his son, the Rev. George Griswold, of which I have already made mention. He was a young

clergyman of great piety and promise; officiated for a while in Trinity Church, Boston, and after Dr. Jarvis's resignation, in St. Paul's; was settled for a while over the new parish in Northampton; and finally became the assistant and successor of Dr. Keith, in the rectorship of Christ Church, Alexandria.

The early days of this dear youth were days of sadness, and made him long familiar with the thought of a brief term of life, at times even anxious for his better home on high.

After his removal to a warmer climate in Alexandria, the flame of his life and hopes burnt up more brightly, and he even began to be pleased with the thought of a longer period of life and usefulness.

This period of sunshine, however, proved as brief as it was bright. After his settlement as Dr. Keith's successor, and his marriage with Miss Coombs, of Washington, his health again sunk, and he was induced to try a voyage to Cuba, in the hope of its recovery and of being still permitted to enjoy the new and delightful relations into which he had so recently entered. Vain hope! After spending the winter abroad without benefit, he returned to New York only to learn that both his wife and the little one whom during his absence she had borne him had just been laid together in the tomb! With barely strength enough to support his steps, he therefore hastened home to Bristol, feeling no other wish than to embrace once more his beloved and honored parent, and there, amidst his now intensely kindled longings after heaven, to lay down his weary head and die. He survived his return three months, and was then at rest.

This was, in a strong sense, a triple bereavement to Bishop Griswold; but, like others which preceded and followed it, while it struck away the prop on which he had rested his hope of seeing a son and survivor in the

ministry, it did but make him lean more confidingly on God, and grow strong for the better ministry which in heaven awaited both father and son. The remains of the deceased were removed to Washington, that they might rest with those of his young wife and child.

Several subsequent deaths occurred in the Bishop's family; but none of which I have received any account, till we come to the last before his own, that of his second George, which occurred in April, 1842. This child was the "son of his old age," and worthy, perhaps, of being specially beloved.

From Dr. Hale, the family physician, and from others, I have received some of the facts connected with his last illness.

He was a most interesting lad, of twelve years of age; a boy of high promise, both in mental and in moral endowments. His scholarship was of a superior order, and his religious developments unusual for his years. But in the spring of 1842 he was suddenly attacked by the scarlet fever, and so overwhelming was the onset that in forty-eight hours there ceased to be any ground of hope for his recovery. A sort of indistinct hope, indeed, was fostered by the mere fact that he still lived; but it was little better than hoping against hope. And yet he lingered a whole week longer, though in a raving delirium and in great apparent distress. For much of the time the only evidence that he was conscious even of the presence of his parents was in the fact of his quiet stillness while they were praying with him or reading to him the Scriptures. It was most affecting to notice the subdued agony of his father as he would, from time to time, approach the bed-side of the little sufferer, look at him for a moment in silent earnestness, and then withdraw to his own room; again and again returning and withdrawing at intervals of a few minutes, with a repetition of the same silent act, the same silent look of intense but unuttered anguish. In his withdrawn

moments he was often heard engaged in prayer for the sick one, especially that the dear child might be permitted before his departure to give some token of consciousness and of his being accepted of God. And, apparently, the desire was granted; for just before the closing scene it was announced that George had a lucid interval and was engaged in prayer. Instantly the father was kneeling at the foot of his bed, and with a full gush of tears listening to the simple, intelligent, and fervent supplications of his dying child for his beloved parents as well as for his own soul. After this the little sufferer relapsed into his delirium and soon expired.

This sickness and death, says Dr. Hale, were attended with a "most striking exhibition of the Bishop's Christian virtues. It reminded one most forcibly of the case of David, when mourning for his sick child." There was indeed the same silent and submissive yet prostrate and agonizing waiting upon God while the child lived; and this was followed by a similar immediate and calm return to duty, as soon as the child was dead; for, the morning after the funeral, the Bishop set off, as we have seen, for Rhode Island in fulfillment of long-standing appointments; suppressing his deep grief, that he might fail in no plighted duty.

Thus onwards for a few months longer were his days of mourning passed. In the outward condition of his Diocese, as we have seen, those days were at length overspread with the sunshine of calm prosperity. Yet this was to him but the breaking out of a setting sun, around which the quiet and chastened griefs of his own mind hung a softened and sober drapery of clouds. This drapery, it is true, was all tinged and burnished with rich and glorious colors, still those colors were but as the mellow lights which sometimes come over the forehead of evening, just before he gathers around his head the thick curtains of night.

The measure of Bishop Griswold's life was, in truth, full;

full of years and full of usefulness; with no more sorrows to be added, and with few more days for the ripening of those fruits of holiness which grow from sorrows sanctified. Even his labors, which lasted as long as his life, were speedily to terminate. For scarcely had he, at the close of the year 1842, laid his ordaining hand on the head of his successor, and felt that there was a living song of peace and joy ascending to heaven from the heart of his Diocese, when the word went forth, "Thy work is finished. Well done, good and faithful servant, enter thou into the joy of thy Lord."

In the closing incidents of his life, there was something exceedingly peculiar. On Saturday, the 11th of February, 1843, the aged Bishop closes his essays on the Reformation, the last sentence of which contains these words of weight to every Protestant Episcopalian: "'To the law and the testimony,' use 'the liberty wherewith Christ hath made you free;' 'search the Scriptures,' and pray God so to enlighten your minds that you may truly understand them." This done, he lays down his pen and proceeds to a neighboring town to meet an official appointment. The morning of Wednesday the 15th, however, finds him at home again, and girding himself for further work. At his usual early hour he gathers his family around him, and reads the sacred page. The chapter in course is the first in the Epistle to the Philippians, in which the following passage arrests a special attention: "For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not; for I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you." Closing the book, he now commends his household, in morning prayer, to their Father in heaven; listens to the music of a favorite air, whose pensive strain is in harmony with his spirit, and then enters on the customary

duties of the day. As it wears towards its close, one of those duties calls him to the residence of Bishop Eastburn. Thither, therefore, he sets forth, and with his usually firm step he approaches the house. Here, however, he finds himself in an instant amidst the scenes which blend eternity with time. The last sand in the glass of his life drops. His step falters, and he falls; rises again, and reaches the door. It was the limit of his race. With his last step he bows his head to the threshold, and—dies. In the presence of his son in the Church, he rests at once from his labors, and without a sigh or groan feels "*mortality swallowed up of life.*"

So God willed. And thus, long-warned, yet at last unwarned, this faithful servant closed his toils and laid down his commission, yielded his ready spirit, and dropped his rich mantle at the very feet of him who had been sent to stand up in his stead, to carry forward his work, and to ripen into his graces.

APPENDIX.

The following short collection of original thoughts, hints to subjects, etc., is made from a much larger mass of similar materials, found chiefly on loose slips of paper, in Bishop Griswold's hand, and in the drawers of his secretary. It is inserted here for three principal reasons: 1. These thoughts show the character of the Bishop's mind as at work within itself. 2. They illustrate his mode of preparing subjects for fuller discussion. 3. They are of intrinsic beauty and value, and therefore worthy of this special preservation.

THOUGHTS, IN THE FORM OF SIMILE.

Uninterrupted prosperity, like continual sunshine, parches the soil even of a godly heart. Clouds of sorrow and storms of adversity are necessary to purify the moral atmosphere, to water our Christian graces, and to make the heart fruitful.

You may as well think to silence an echo by strength of voice as to convince a prejudiced disputant by strong argument. As in the former the echo will but grow the louder and still have the last word, so in the latter, the

stronger your argument, the fiercer will his answers be, and the more certainly will he have the last word in the controversy.

The errors and faults of a true Christian are like a line drawn by a trembling hand, which, though rough and ragged, yet tends towards the right point; while those of the wicked are like a line drawn in a wrong direction, which, even where smoothest, is often most fatally out of the way.

In serving God or obeying his commandments, let us, like the poor widow in the Gospel, show our good will, though we must, by the very littleness of the offering, betray our deep poverty.

A hypocrite is like a heathen temple, splendid and beautiful without, but within what is most prominent and most adored is some deformed image or some hideous monster.

They who, in contesting trivial and unessential points, break the bond of charity, are like some ancient idolaters who in worshiping a fly would sacrifice an ox.

In theology, deep investigation is like digging ore from the mine, while practical preaching is like fashioning the metal for use.

Christians should use ancient literature and human learning as the Israelites did the gold which they brought out of Egypt; not when they fashioned it into a molten calf and worshipped it, but when they applied it to beautify the temple and adorn the worship of God.

An eminent man without religion is in some respects like a barren mountain, which encumbers the ground with its bulk, presses the world by its weight, and chills the atmosphere with its coldness.

Those Christians who are most strenuous in things of little importance are, like the Pharisees of old, most likely to fail in the weightier matters of the law. It is those who are yielding in non-essentials who are most apt to be stable

in fundamental principles. The willow will bend to the blast, yet keep its root in the ground, while the sturdy pine, proudly opposing its unbending trunk to the storm, fails often at the root and is overthrown.

The life of man is like the track of a vessel through the ocean; for a short time it is full of motion and of sparkles, but it is soon still again and vanishes from view.

MISCELLANEOUS MORAL AND RELIGIOUS THOUGHTS.

A single thought often outlives an empire.

The world often misjudges the advantages of a life well spent. Many men, though without religion, are privileged to depart this world with applause, while devoted Christians are sometimes hissed off the stage of life.

Ministers often prematurely administer comfort to the troubled conscience. A skillful physician would be cautious of extinguishing a fever which was but an effort of nature to throw off some morbific agent from the system. If, indeed, the fever were so violent as of itself to threaten life, he would then treat it as a malady; otherwise he would aim chiefly at the removal of its cause. So should we treat the awakened sinner. If his troubled mind be driving him to despondence and to distrust of God's mercy, it is diseased, and should be treated accordingly. But short of this, let the terrors of the law and the probe of conscience find the bottom of his wound and effect a radical and permanent cure of his corrupt nature.

A departure from what God's word really teaches is heresy; a violation of what the Church lawfully requires is schism.

In relation to the Jewish Church the Samaritans were schismatics; and yet it is a remarkable fact that Christ's ministry was often more successful with them than with the orthodox Jews.

If we are born but once, we shall die twice; but if we are born twice, we shall die but once.

God now saves by means, not by miracles.

He who has too much learning to study the Scriptures has too much wisdom to be taught of God; and he who is too much of a gentleman to be religious, is either above or below the character of a Christian.

My sermons have had some good effect on myself if not on others. My endeavor has been first to preach them to myself, and, like Herod, I have at least done many things in consequence.

The true doctrines of grace are most apt to be expressed in prayer. Says Luther: "In affection and practice men are different from what they are in disputation and argument." This is because reason is more corrupt and oftener erroneous than conscience. Hence, in prayer, all power and goodness are usually ascribed to God, all impotence and evil to man.

That Christian dresses most as he ought whose apparel attracts least attention, either by its finery or by its plainness.

Heretofore the Jews have been inclined to reject the Book of Daniel, and Christians that of Revelation. Now both begin to be respected, a proof that the time of their main prophecies is at hand, and a fact from which useful reflections may be deduced.

Enthusiasm is commended in every thing but religion; "In science it is genius; in vice it is spirit; but in religion it is madness." Religion alone, as most men judge, is what we are to treat with apathy and indifference.

THOUGHTS ON PREACHERS AND PREACHING.

Though, with Dr. Watts, I must say that I can not imagine any connection between the swinging of a man's arms and

the truths of Christianity, yet I have nothing to say against gesticulation in the delivery of sermons, for public opinion would probably be against me. What is natural, indeed, involuntary and unobserved by the speaker, is certainly proper; but every thing of the kind which is studied, affected, and artificial, has and is intended to have the effect of drawing attention to the speaker; and the more this is done the less good is effected. This may well account for what is so commonly seen, that preachers remarkable for a studied gracefulness in their delivery and much admired as fine speakers produced but little effect in changing the heart and converting their hearers to the truth of God. A preacher, to do his best and be most successful, should forget himself, and have in his mind his subject only and a purpose of persuading his hearers to believe what he teaches, and to live accordingly. His great object should be to carry his point. The more suitable and perfect the style and manner of a preacher, the less will this style and manner be either praised or thought of. A congregation will perceive and feel the difference between a preacher's "reciting something before them and his saying something to them."

Of M—— (a popular preacher of that time) I have nothing to say. But one of the most common and most perilous evils in the effect of popular preaching is the mistaking of carnal affection for religious feeling. People are in danger of supposing that they love the doctrines of life when it is the manner of teaching them that pleases. They are not, as they suppose, attracted by the Saviour, but only enamored of his ministers. When a preacher is possessed of those qualifications which naturally please, religion itself, we are ready to believe, is delightful; as a child loves physic inclosed in sugar. It should be better remembered

that it is not, in such case, the physic that is loved, nor the sugar that restores health.

When a young preacher of a good person, fine voice, pleasing address, lively imagination, and graceful eloquence is very popular, in estimating the religious effect of his preaching, the impression made on females under forty is not at all to be considered, and a very large deduction must be made in the case of the remainder of his hearers.

Such is our nature, that it is scarce possible we should not love popularity. There are very few, who if it were in their power would not acquire it. The love of fame is justly styled "the universal passion." Folly consists rather in the rendering than in the desiring of popularity. The love of praise is as justifiable as the love of money. But neither should be indulged except to the extent in which it is justly due. It may reasonably be questioned whether Christians can with propriety unite in rendering such extreme homage to a popular idol as we sometimes witness. It is not to be supposed that any man can be so infinitely more deserving than all his fellow-creatures as to be justly so caressed, while thousands of good and faithful Christians are comparatively neglected. Among other evil effects of this, it operates as a great discouragement to those who possess not popular attractions.

When the Christian preacher speaks to best effect, the hearers think least of him. It is an evidence of our faithfulness when the congregation retire from the Lord's house silent and thoughtful; when they "salute no man by the way;" and when their minds are deeply impressed with the truths which they have heard, without thinking any thing at all of the preacher.

There is no sin which more easily or more often besets

the ministers of Christ, those especially who are young, than the desire to preach themselves rather than Christ; to seek their own glory; to put themselves forward to view, while the Saviour is kept in the back-ground; to seek admiration and popular applause. If the preacher's aim be to honor himself by a display of his learning, or eloquence, or taste, or fine imagination, or even of his piety and zeal, he is an unfaithful preacher; though in word he preaches the truth, and that only. This vain-glory often causes preachers to devote an undue proportion of time to the preparation of fine sermons, and to the polishing of their periods, to the neglect of other duties. Let our eye be single, and our whole body will be full of light.

There is no other preaching that will be so successful in changing the heart and turning men to God, as preaching the word in *plainness* and *sincerity;* because this is the ordinance which God has appointed for that purposes. We know that "preaching the cross of Christ is to them that perish, foolishness;" but it "pleases God by *such* foolishness to save them that believe." The profaneness of scoffers, the boldness of infidelity are best and oftenest subdued by preaching the cross of Christ. Though the Ark be shaken, yet we need not fear, but go forward as the Lord directs. He shows the foolishness of human wisdom by "choosing the weak things of the world to confound the mighty, and the foolish things of the world to confound the wise."

The preacher's business and duty are, not to please the imagination, but to mend the heart, and reform the lives of his hearers; not so much to invent new things, as to enforce the practice of old truths, long established and often taught. In works of taste, designed chiefly for pleasure, many things may be valued merely because they are new. Religious discourses are profitable only for doctrine, reproof, cor-

rection, and instruction in righteousness. If a man were hungry, would he object to wholesome food because he had before fed on the same dish? Doctrines which have often been taught, and duties which have been frequently urged, may still be necessary for spiritual sustenance. The excellence of this spiritual food consists not in its novelty, nor in the elegant style in which it is served up, but in its wholesome nature and solid nourishment.

He is no true shepherd who delights to be at the feast of sheep-shearing but sets others to feed the flock. How important that we who daily teach others to renounce the world, should set the example! We admit none to baptism but on this condition; and shall we take on ourselves the sacred office of spiritual shepherds and guides, while yet we cherish a love of the world in our hearts and exhibit a conformity to the world in our lives?

We ought to speak of those faults to which our hearers are most subject; the "sins which most easily beset them." For a preacher to dwell on those faults which his auditors are not at present likely to commit is as though a physician should prescribe for a patient in a burning fever nothing but some directions how to avoid taking a cold. Thus, it is not unfrequently the case that a congregation inclined to lukewarmness are earnestly warned against enthusiasm.

Spiritual sleep has no waking hours. It is like that of Lazarus—the sleep of death! The soul can not, will not, of itself awake. The preacher's voice must be heard before Lazarus will "come forth."

Speculative writers have, indeed, said fine things of credibility, and of the nature, force, and degree of evidence, as if we had scales for weighing truth to a single grain; whereas,

in fact, man, with all his boasted balancings and reasonings, can resist a proof at which even devils tremble.

There is vast importance in a union of praying with preaching; the one for obtaining help from God, without whom we can do nothing; the other for imparting the knowledge of Christ, without which there is no converting and saving the souls of men. The Apostles would "give themselves continually to prayer and to the ministry of the word." How different the conduct of those dignitaries of the Church, in some parts of the world, who, when they have reached the Apostleship, and when they ought to be the "servants of all," instead of giving themselves continually to prayer and the ministry of the word, neglect both; employing chaplains to pray for them, and settling curates to preach! Well might Jewel say, "A bishop should die preaching."

Preaching was unduly extolled in Puritan days, and unduly degraded after the Restoration.

Some who contend for prayer as opposed to preaching, do, so far as we can judge, pray the least of any Christians.

Few things appear less reasonable than the words which have been wasted to show that praying is more important than preaching. We certainly should consider the fruit, in itself, as more valuable than the labor which produces it. Yet the importance of the labor will be in proportion to the value of the fruit. Men may plant and water, but God giveth the increase; and the question is, whether he *will* give it if the husbandman neglect to labor? The labor may be unsuccessful; for the Lord may withhold the increase: generally, however, the labor, if wise and faithful, will be blessed. So when the spiritual sower casts forth the seed of God's word, some of it, as Christ says, may fall by the way-side, and some on stony ground, and other some among thorns; yet some will fall on good ground, and bring forth abundant fruit.

Suppose, then, a thousand souls, for several years, hear the preaching of a faithful minister of Christ; if one hundred of them are truly converted to God, then a hundred praying people are the fruit of one man's preaching; and they will not only pray, not only "call him Lord," but become "*doers* of the word," fruitful in all good works. But, had he neglected to preach, and spent all his religious hours in praying, would that fruit have been produced? "How shall they call on Him of whom they have not heard? And how shall they hear without a preacher?" Besides, no men pray less, but more, in consequence of preaching. This is the ordinance which God in his wisdom hath ordained for gathering mankind into the fold of his Church; and the gathering will not come without the use of the ordinance.

When a minister, by elegant composition, and other means, seeks the reputation of a fine scholar, or aims at his own glory and interest, the people are so far under no obligations for his services. But when he disregards his own fame and temporal advantage, and is earnestly engaged in seeking their spiritual welfare, the salvation of their souls, they are bound to provide for him, and they will provide for him. They will feel grateful to such an one; they will see that such a laborer is "worthy of his hire;" worthy even of "double honor."

Why is it less inconsistent with our devotion to God and the souls of men, to pursue literature for either honor or pleasure than it is with the same views to pursue riches?

THOUGHTS ON CHURCH MATTERS.

It is often said that our Articles are good and Scriptural, but that our people depart from them. Is there no ground for this reproach?

It can not be denied that some of our people, our clergy especially, contend earnestly for things of little importance, while they say little or speak lightly of the Articles, which are the life, the vitals of the Church. They that would judge him to be no Churchman who neglects to wear a surplice, or in some mere ceremony deviates from a rubric, while yet they themselves receive the Articles with mental reservations or construe them differently from their obvious sense and evident meaning, in the language of our blessed Saviour, "strain at a gnat and swallow a camel." To be true and consistent friends of the Church, we must maintain *all* its standards, and observe *all* its institutions, and contend most earnestly for things of most importance; and nothing can be of more importance than the faith by which alone we can hope to be justified, and the doctrines of eternal life which we are to preach to mankind. In the Apostle's Creed, we have some Articles expressed in general terms. The Articles contain both Creeds, and many other things, no less important to be received and taught; such as the fall of man, the corruption of our nature, justification by faith, the necessity of repentance, and the aid of the Holy Spirit to renew the heart, and to help us to will and to do what is acceptable to God; the doctrine of the Church, its ministry and sacraments, with other things, which might be added, but which are none of them explicitly taught in the Apostle's Creed. And yet they are no less essential than the articles which that Creed does contain. It is a remarkable instance or proof of the liberality of our Church, that she exacts as necessary to her communion, only those few articles to which almost all Christians of any denomination may subscribe. Let us, in all our intercourse with other Christians, imbibe her spirit of liberality; but in our teaching and in our own belief, let us faithfully declare all the counsel of God, which we have admirably summed up and briefly expressed, in the Articles of the Church, and in the Homilies which are a

comment upon the Articles. We have here the principles of the Reformation, the belief of Protestants, the pure doctrines of the Holy Scriptures; and it is remarkable, that so evidently do they express the most essential truths of the Bible, that almost all pious Protestants acknowledge their correctness.

In proportion as other Christians see that we have among us the faith of Christ and the love of God, as we labor faithfully in the Lord's work, as we manifest a sincere desire to promote the general interests of pure and undefiled religion, as we avoid bigotry and sectarism, and treat other Christians, not with affected respect, but with real love, our Church, we may humbly hope, will, through the blessing of God, increase. It is a great and blessed thing, too little thought of, to rejoice not in iniquity, but in the truth; to be ever watchful to detect and ready to acknowledge our own faults; while slow to believe and unwilling to expose the failings of others. By such fruits, we shall be known to be indeed of Christ, and convince others of the excellence of our religious institutions.

My long experience has more and more convinced me that, of the clergy, they are the best friends of the Church, who most faithfully inculcate its *doctrines*, as contained in the Articles and explained in the Homilies. The few points, which are called our "distinctive principles," we must, in conscience, *adhere* to, and, in proportion to their importance, may contend for in our preaching; not, however, in a sectarian spirit, but in charity with those who think differently. But our great object should be to convert men to God and to save their souls. Men of common-sense will easily see whether our *chief* desire is, to make them *Churchmen* or to make them *Christians*. We may, indeed, say that these two things are the same. And so will others say, according to their respective belief, that, to be a Methodist, a Baptist, or a Presbyterian, and to be a Christian, are the same thing.

The truth is, that, in either case, this is saying little to the purpose. We differ in some points, and each is confident in his own way; none is more so than myself; but in *this* do orthodox Christians of every name agree—that repentance towards God and faith towards our Lord Jesus Christ should be the main subject of our teaching. To renew the heart by a living faith, and to perfect that holiness, without which no man shall see the Lord, should be the great end of all our Christian aims.

If we respect or regard a man who is loose in his morals or worldly in his affections because he is a Churchman, more than we do a pious and exemplary Christian of another denomination, *this* is to regard the *Church* more than *religion*, our *sect* more than *Christianity*, and those who belong to *us* more than those who belong to *Christ*.

The Prayer-Book must be so framed and so understood as to agree with the *Scriptures*, and not the Scriptures so as to conform to the *Prayer-Book*.

No minister can be supposed to promise submission and obedience to the Church, but as the Church renders sub mission and obedience to God.

By *High-Church* is meant that view of Ecclesiastical Pol ity which *exalts* the power; and by *Low-Church*, that view of Ecclesiastical Polity which *depresses* the power. Christians may, and do, incline to one or the other of these views in various ways and degrees; so that the greater part, from honest principle, from party interests, from sectarian influence, or from inattention to the subject, may, and probably do, incline to the one extreme or to the other. The same person, too, may in *one* point incline to *High-Church*, and in another to *Low-Church* views. Want of attention to this distinction causes much confusion in the minds of peo-

ple on this subject. But, we trust, there is a large class who are so near the truth as it is in Jesus that they ought not to be numbered with either of them. And to this class *all* Christians *should* belong.

Every person on earth, at the present or any previous time, is either *baptized* or *not* baptized. If baptized, their baptism may have been more or less regular and solemn, and attended with prayers more or less appropriate. This, however, does not make them more or less really baptized. Furthermore: every baptized person is a member of the Church, and in covenant with God. Baptism *initiates* into the Church and into the covenant. Nothing else does, or can. If a person be *not* baptized, neither confirmation, nor the Lord's Supper, nor yet Holy Orders, can initiate and make him a member of the Church. On this point, then, to hold that none but Episcopal baptism is valid or true, that none but this admits into Christ's Church, is to take a position fatal to our Church itself. There are multitudes who have been confirmed and are communicants, and not a few who are or have been in Holy Orders even among bishops, but who are not members of Christ's Church, because they have never been Episcopally baptized. Besides, Bishops thus situated have ordained inferior clergy, and probably consecrated other Bishops, when they were not members of the Church themselves, and could not, on this theory, make other members. Thus our whole stream of office and membership has been corrupted; we know not how far, or in what direction, the taint may have spread; and can never, without endless difficulty, ascertain who are, and who are not, members of the Church.

The true Church is in Christ. We are all baptized into that one body, and so become members of Him. In Him, as Christians, we live, and move, and have our being. The first thing which our Church, in her Catechism, teaches us,

that by baptism we are made "members of Christ." But some reverse this and talk of "*Christ in the Church*," thus making the Church the container and Christ the thing contained. This is to put the *Church* above *Christ*.

Some are unwilling to distribute the Bible without the Prayer-Book, alleging as a reason that the *Church* of God should go with the *word* of God. This, however, implies that there is a Church not to be found in the Bible.

LIBRARY OF CONGRESS
0 021 898 859 3